

Personal history
for
Dr. Moffett.

Translated by
John Kim.

Seoul, Korea.

1940 ? or 1942 ?

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My recollection for Dr. Moffett.

A. His great personality.

I have seen many famous mountains and peaks in my life. And I wrote the stories of them about this and that. Some of them are small mountains that I have always looked at and climbed up and down on the rock-bound in my youth. It is named Jang Gun Bong and Ma Jang San and is located in Jung Wha Gun, Pyung An Nam Do. Also some of them are quite big mountains that I ever have been visited and climbed over them ~~in~~ in my youth and manhood. It is named Gu Wol, Mys Hyang, Kwan Ak, Sam Gak, So Baik, He Rong, and Nan da mountains and Machun Hill and Birobong. Once I have visited Paik Du mountain which is high up about two thousand seven hundred and forty four meters, but I can not describe its magnificence how it was! It does not look so high and steep. But it looks like just plain and magnificent.

In my intimate friends, some of them are just like Jang Gun Bong or Ma lik, Gu Wol and So Baik Mt. And some of them are wonderful like Mys Hyang and Diamond Mt. Metaphorically ~~and~~ speaking, the greatest patristic man of fore-sight in our country Sir Do San (nom-de-plume) Mr. Ahn Chang Ho and the greatest missionary Dr. Moffett are probably famous like Paik Du Mt. I have ever communicated, worked and joked with many seniors and missionaries. When I met with them closely, I can hardly answer

for their questions and get their answers from my questions. After then I have to step aside from them. So I can say they are magnificent like Baik Du mountain.

It was not continuously but I have contact with Dr. Moffett about forty years long. When I was fourteen years old I became as a Christian followed my father. At first I learned Holy Bible about three weeks from Dr. Moffett at the Bible revival meeting which was held at Gospel preaching room in Kyung Chang Ri, Pyeng Yang. I should like to know how many members are still living now except me ~~in 1898~~ after they learned Bible from him in 1898. Then my father worked with him together in a school which was established by Korean pastor Mr. Han Suk Jin and the church name was So Woo Mul (another name was Jang Chun). So I met him ~~many~~ several times in a year and heard his news very often by my father, too. When I studied in Soong Sill academy and college, our principal was Dr. ~~Blair~~ Baird but I often heard his preachings and instructions. ~~From 1913 to 1917~~ When I studied in Theological Seminary about five years in 1913 to 1917, he was my president. Therefore I met him every day and learned ~~him~~ many lessons from him. He became as a principal of Soong Sill academy and college in 1925. Also in this year of March, I have graduated from Tokyo Imperial University in Japan. After I came back to Korea, I was invited as a professor in Soong Sill College (Union Christian College). During many years I have continued to work with him and Dr. Mowry who was a dean of college. Few years later, he resigned the principal for his old age and Dr. McCune became as a new principal.

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But Dr. Moffett cooperated as a chairman of board of director. Thus I also became one of an intimate friend with him.

B His magnificent manner. I am going to write an unpleasant story about him. Any one who is intimate with Dr. Moffett can recollect his past. When he is greeting with some one, we can remember how many times he offered his hand to anyone first. Of course at that time ~~at~~ we haven't any habit to shake hand in greeting in our society. Therefore ~~when~~ it became his habit without shaking hand when he was greeting with Korean. But it was popularized as a new custom in Korea to shake hand in greeting each other during his staying in Korea about fifty years. So the later missionaries were ordinarily shaking hand when they are greeting with Korean. But the older missionary Dr. Moffett rarely shake hand with Korean ~~when~~ in greeting. Sometimes he called Korean factors like his labourer, as Choi Subang or Park Subang (the ordinary accompaniment of a surname, common ~~name~~ address of a person having no official post). Because he always called his labourer as Kim Subang or Lee Subang. Therefore some one criticized his great superiority. If we recollect the time when he came out to Korea, we can understand it is quite strange thing to us. Now I can remember that I was anxiously shaken his offering hand several times than the other missionaries hands.

When Dr. Moffett was president in Soong Jill college, Dr. Mowry was dean of this school. Dr. Mowry always shaken hand very warmly when he met his students. And not only shaken their hands but also some times putting closely his hand on their should-

-er, tapping on their back, and rubbing on their cheek with him. He never saved money for his children but helped many poor self-supporting students. If he heard the news of any student is sick always visited, comforted, and prayed for him. ~~Still~~ There are still living many graduates from Soong Sill college who were received his affectionately love. Now he is eighty years old but he is serving for church work in his own country and greatly delighted to meet with old Korean friend who is visiting him occasionally. Many graduates who were studied under them said, "Dr. Moffett is father and Dr. Mowry is mother". Because they couldn't forget eternally the great personal influence of Dr. Moffett as a stern father and the warm affection of Dr. Mowry as an indulgent mother. Many persons, who were ~~connected~~ ^{learned} and contacted with him at that time, have full of deep emotion and recollection until today. Because they were ~~connected~~ ^{learned} by the father Dr. Moffett and the mother Dr. Mowry in the home of Soong Sill.

Dr. Moffett was very tall, straight posture, and long faced man. And his whole physique was brilliant. One day the faculty of Soong Sill college was gathered and played together. In the joking time I named them with some kinds of animals name. I couldn't pass over Dr. Moffett. So I named him as a horse. Then he is laughing at me said, "you named me very good name. My face is long just like a horse. And my family name into Korean also a horse with the Chinese character." After I heard from him like above, I was very glad for the success of my will. Surely I am recollecting it newly in my mind.

I suppose he had a mark of skin on his right brow. I think it was not so big one. The story is like following. At first when he came to Pyeng Yang he stayed in Nuldari-gol - another name is Pan Kyu Dong. Present name is Yum Jun Ri. He used here as a church place. Later on it became Yang Dai Hyun Church. It was the first church and very famous in Korea. ~~Some~~ ^{One} day he finished the church ceremony and went out to the street. Many bad boys crowded and cried out "Look at the Yanggoza - means Yankee! Look at the Yanggoza!" They threw stones and gravels to him. Therefore it was the reason why he had hurt his brow. Once he sat down with some one together, the story was told him by them. He is indicating the mark of skin with his right hand and said, "This is my traces of cross".

C. His strong will.

In the first period of American missionaries in Korea, there were two great poles that one is Dr Underwood who was stayed in Seoul and the other is Dr Moffett who was stayed in Pyeng Yang. Dr Underwood was a great commander in political and was nearly the principle of freedom. And Dr Moffett was a great general who was stood on firmly in religious and conservative. Of course these two missionaries were divided geographically with north and south, but they were cooperated each other. When Dr Moffett was the president of Theological Seminary in Pyeng Yang, Dr Underwood came and taught the preaching lesson and other lessons many years. But in the missionary meeting or in some other kind of meeting, they were argued each other by their different opinion sometimes.

The former established Soong Sill college and the latter established but greatly planned Yon Hi college - now it is a part of Yon Sei University - are obviously far different in the aim of education and in the method of direction. I think it is influenced by the tradition which is made from the different personalities of these two men. In the graduates of Yon Hi there are many government officials and enterprise men and in the graduates of Soong Sill there are many pastors in church and teachers in school. It is the fact that any one knows it very well. If we compare these two colleges from the point of view in the educational organization, the contribution of Yon Hi is greater than Soong Sill, but from the point of view in the missionary organization, Soong Sill college is the heart of Korean church.

There are many places for summer resort for foreign missionaries who are staying in Korea. The places are named into Korean Myung Sasipni in Won San, So Ra - another name Song Chun or Gumiro, in Whang Hai Do, and Ji Eui San in Jun La Nam Do. The great parts of missionaries who were stayed in Seoul used to went to So Ra. ~~Dr.~~ Dr. Underwood went there, too. But peculiarly, Dr. Moffett did not go there. And he avoided summer heat on Dai Dong river. From Pyeongyang he embarked in a ship (boat) and went to the upper course of the river only with his own family. ~~From the fact~~ Through the fact we can find out he did not like the prosperous and complicated place. And always he searched the silent and quite quiet place for pray and meditation.

Dr. Moffett taught catechism, polity of church and standard worship in theological Seminary long time. Still it seems to hear in my

ears when he is teaching and preaching in Bible lessons, he used Korean dialect about these words "Always endure and endure again, endure and endure, then something will be done at last." If I write it into Korean like following, "Nai nai nai nai Chang o byun digo doo, Chang o byundimyun ma jeumag eneun ghoek doikineun doineun gusindeneun." And he expressed the development of modern society into a dialect "In present time the educated men are speaking many new words as some kinds of concept and idea. But there was none such words in an ancient time."

Even though Methodist Church and the Church of Canada missionaries were promoted their middle school as a high school by the policy of Japanese government, but Dr. Moffett who is the greatest leader of American Presbyterian Church and Church of Australian missionaries exceedingly opposed to promote their schools. They struggled to designate only as an academy by Japanese government. The only one reason was this that they should have abolished their religious ceremony and the Bible lessons in their high school. At this time it was very easy to get permission to establish a high school, but it was very difficult to get permission authorized (appointed) academy in the policy of Japan. If we talk about the situation of Soong Sill academy, which had a fine history and splendid past was became like a rubbish. But Kwangnung ~~which~~ which had a high school course in the primary school, was became stately as a dignified high school. At that time if any one who have graduated in a high school can enter into a preparatory course of University ~~and~~ the first year in a college, but the graduates of unauthorized academy haven't any qualification to enter into

any college, therefore even the children of Presbyterian church were ~~attending~~ attending to the organization of other missionary school. Truly it was forshakened by everybody. But he have fought continuously and desperately many years with these difficulties. Like this Soong Bill academy was authorized by Japanese government. It was the first flower of Presbyterian educational organization. Still I can imagine to hear his voice and look his appearance which is beating the table and speaking loudly "If we endure and endure again endure and endure, then something will be done at last" in his thanks giving ceremony. When he gave an instructive speech he emphasized that the student must not be a weak minded and unsteady man. "One should not move here and there like a man who haven't his back bone." If I write above words into Korean as following. "Sarami byukdakika upsi irijuri heun-dendul heundendul haisuneun andoixneun gwan-deneun". And he advised to young men like thus, "The determination makes a success in life".

D. His upright faith

One day he had a persuading speech to the Seminary students. He told them they should not read any news paper or any other magazines on Sunday. Some students, who thought they can read some paper or magazine, were backbiting that it is too late idea of conservative. And some of them visited his workers and wanted to ~~find~~ inspect his individual life. The result of inspected report was as following. Magazines and news papers which came from Seoul or Japan and even a letter which came from America in a few month once on Sunday were put into drawers and read it on the next day. When the students

heard this news they were frightened and naturally put down their head to him. His instruction was like an obstinacy but we ought to pay our respect to him because he taught us with his experience.

While he is teaching the administration of church and the pattern of worship, he is talking about the family life of pastors and the relation of husband and wife sometimes. There were many students who were very old and they were came from many different villages. They were laughed from here and there because they haven't any knowledge about the education of sex. Then he looked at them and expressed seriously as following "Brothers never laugh at it. Of course it is a holy work."

I am going to tell a miserable ^{story} about the first Korean pastor Mr. Kil Sun Ju who had a pen name "The stream of spirit". He was the first pastor in Jang Dai Hyun Church. And his first son was named Kil Jin Hyung who ~~was father~~ was the father of Kil Nak Young. Mr. Kil Nak Young is still living in Seoul now. Mr. Kil Jin Hyung was younger than I but he was one of the talented man in U.C.C. graduates. He had suffered long time in jail for the famous event of one hundred and five persons in Korea under the oppression of Japanese reign. After this ^{event} he escaped through China and went to America secretly for his study. Then he finished his study and came back to Korea but he died ^{soon} by his disease. At this time pastor Kil couldn't get any soothing talk for he ~~had too much sad~~ was too much sad. Once Dr. Moffett has visited him and soothed as following "My elder brother, ^{Pastor Kil's} with what words did you soothe the man who lost his son in your church work?"

If we think about his words, it has a deep meaning.

~~After that~~ I became as a chief of literary department and a professor in Soong Sill College and continued about ten years. In 1934 I resigned it and became the third pastor in Jangdai Hyun Church. In the celebrating ceremony of commission, Dr. Moffett had a preaching gospel for me. Still I can remember his preaching speech. "I entreat one thing strictly to pastor Chai. You have studied many kinds of philosophy in an imperial university of Japan, but never teach any philosophy to your church believers after you become a church worker. And teach them only the words of gospel. I hope you should remember it very deeply!"

E. His generous spirit.

I am going to tell a short story that I have heard from some one about Dr. Moffett. In 1890 he sent a preacher (or colporteur) and deliver the Bible which was written in Chinese character and some pamphlet of gospel which was written in Korean. At this time they have to sell these books several ten volumes in a month. Not to speak of buying these pamphlet but the people did not receive it even without any payment. Therefore the preacher could not sell it but he reported to Dr. Moffett as he sold it all. One day some one have visited and told him that the preacher threw out the pamphlet gospel into Yalu river and he told you a lie. But Dr. Moffett thought some one want to plunder his preaching job with an envious mind. So he said to him "Never mind the Yalu river, which received gospel, is running,

down. Any one who is drunk this water will be a believer in Jesus Christ." After this surely there were established about one hundred churches in this area.

It is well-known every one that the seven Korean pastors were ordained for the first time. They were named Shu Kyung Jo, Yang Jun Paik, Bang Ki Chang, Kil Sun Ju, Han Suk Jin, Song Lin Su, and Lee Thi Poong. Among them Mr. Han Suk Jin was a man of foresight with an abundant spirit of independence and a bold man from his youth. Already he had been in China and Japan for sight seeing and became into Christian. Mr. Han entered into Seminary in his old age but he had promoted particularly and became a pastor with the first graduates of Seminary. Mr. Han have served long time with Dr. Moffett as an assistance of a pastor before he became a pastor. At that time the salary of the helper was only three Won by silver per month. Mr. Han have been worked in a church named Sowomul (or Jang Chun) But did not get his salary. Because he knew that all the missionaries were get money for their dog's feeding about five Won per month from head quarters. But his salary could not over their dog's feeding. So he did not get his salary. So ^{Dr. Moffett} he saved it and gave it to him as a present on Christmas time. Though we think it only he can widely embrace many kinds of persons in this way or that way, also we can understand how many useful men he made in the early church works.

F. His perpetual management.

M Many persons who have been worked

in any other missionary house, if they resigned there most of them are insulted the missionary and lost their Christian faith at last. But there were many men and women inside or outside in his house. Some of them are resigned from his house but they are respect him always. And many were intimate with him and saved much money. Among them Mr Choi Chi Ryang who was a hotel keeper inside of Daidong Gate and Mr. Chung Ik No who was lived in Sul Sudang Golt, were became an elder in Church. They were became rich men by his help and guidance. As we told above he took an extensive ~~residential~~ residential district from Nul Dari Golt to Kyung Chang Gate and Bo Jong Gate. Not only the foundation of land of Soong Sill, Soong Eui, Seminary, Soong Duk, and Soong Hyun school, but also almost of the foundation land of many churches were also prepared by him. Even the foundation land of Japanese Church was prepared by him. It was located in the area of Yun Wha Dong Presbyterian Church. Not only in the city of Pyeng yang but also in many villages, he gave them many good favours. Also he was a great principal not only in Soong Sill college, academy, and seminary but also in primary school which named Soong Duk and Sook Hyun which was established by Korean Church. I think once he was the principal of more than fifty primary schools in Pyeng An Nam Do. One of the reason was they haven't any ~~good~~ enough fund for their school. At this time Korean principal was impatient by Japanese governor. Therefore they borrow

-ed his name.

G. Dr. Moffett's memorial.

All of Korean Presbyterian church were going to set up a bronze statue of him when he was staying in Korea. At that time the bronze statue of Dr. Underwood was set up in the yard of C.C.C. (Yun Hic college) and the bronze statue of Dr. Irishin was set up in the yard of Severance. If we think above fact we should set up a bronze statue for him. Because he established many schools Soong Sill college, academy, and Seminary in Pyeng Yang. But there was a great opposition to set up his bronze statue in Korean pastors. It is not an idol but they were anxious that many believers, who have a weak faith will worship him like an idol. Greatly opposite persons were pastor Mr. Kim Sung Jais who was once a chairman of general assembly and pastor Mr. Chai Jung Min who was my relative nephew. The other men are not opposite about his statue, but they assert it is entirely no use. They said if we have that much money to set up bronze statue, it is better to buy some kinds of useful books to read or ~~build~~ build some kinds of memorial hall. I did not expressed my opinions about it but I agreed to prepare some kind of useful remembrance in my mind. At last the committee asked it directly to him with two kinds of their opinions. Dr. Moffett told them "I don't want any remembrance. Brethren, if you want to make something certainly, you may make some kinds of useful thing for Christian Church." At last they decided to build a memorial hall

for him on the vacant place the outside of Hasuguri. And the foundation land of it was his own land. And they cleared the foundation on the three-pronged road between the west gate church and Seminary and built a small two-stored building with brick. In the yard they built and removed the house which was his first dwelling house in Nuldarigol inside of Dai Dong Gate. And built a monument beside it, too.

In the last period of Japanese reign, we buried it into the ground ~~or~~ with our own hand. Until middle of the civil war in our country, it was stand strongly and many refugee pastors were stayed there. But after this I heard it was blew up and burnt by the red army.

At last I am going to say more about him. Though we set up his bronze statue at that time, it was became as a kind of bullet in the second world war against America and England in the end of Japanese reign.

Otherwise the liberation of our country, it was also destroyed by red army.

But still several thousands of believers and many hundred pastors and teachers, who were grown in his religious education, are remained and active in many places. And many refugee who were escaped from north Korea are succeeding various kinds of his remained job which established many churches, theological Seminary, Soong Sill College and academy.

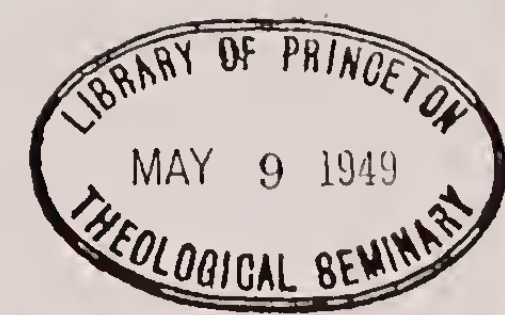
In addition it is greatly thankful thing for us that his son Dr. S. M. Moffett came out to Korea and succeed his missionary work. Like thus we are waiting the

unification of our Korea, protecting our
believers, and culturing our youth.
If God gave us grace of happy day once
more again, we can rebuild his memo-
rial hall or bronze statue. His merit is
as large as "Moranbong" which is very
beautiful peak in Pyeongyang. His spirit
of faith is running together with the
"Dai Dong river" everlasting.

Written by Korean pastor
Mr. Chai pil Keun.

Taylor 1946

See - S. A. Mijet, p. 5?



One World

A-Building

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Sardar arose to go back to the Governor's home, promising to come next day to receive the communion and tell us goodbye.

That night only the English lady and her husband and son came to the special service, but the Lord was present and gave his blessing. And early next morning the Sardar knelt with us in the doctor's sitting room and received his second communion, and bade us an affectionate farewell.

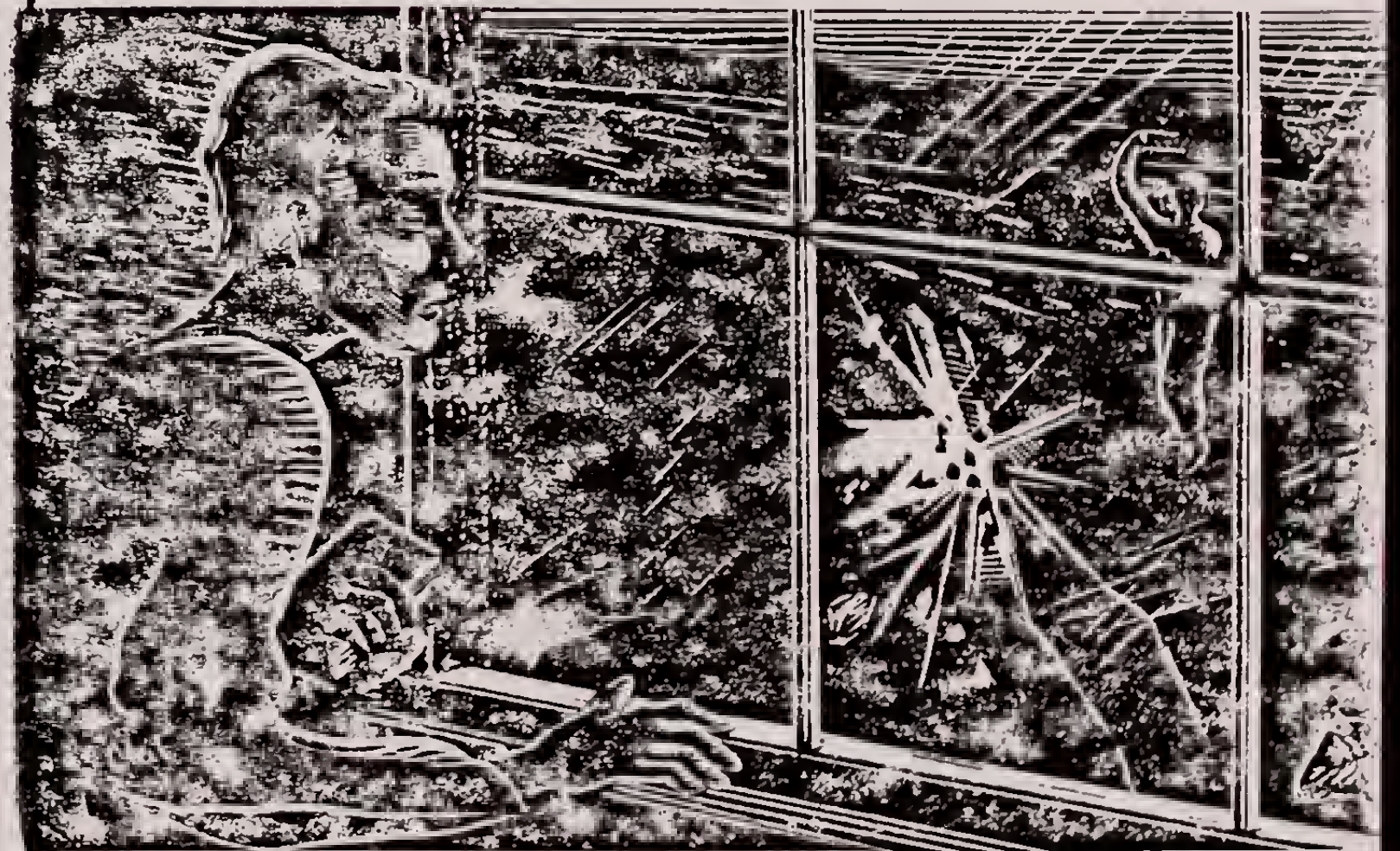
As we bumped along the rough dusty Meshed road that day, a verse which pioneer missionaries sometimes forget kept running through my mind. "Let us not be weary in well doing, for in due season we shall reap, if we faint not." Yes, the labor of that terrible summer in Seistan had not been in vain! I had to wait twenty years to see the fruit of that sowing. But here in the desert, among the briars and thorns of Mohammedan fanaticism, far from any mission station, the Seed had fallen into a bit of good soil, and tended by the Lord himself was producing a harvest. Truly His word shall not return to him void! He shall see the travail of his soul, and be satisfied—if we faint not.

"Aren't you glad you saw the Sardar?" asked the bookseller as we approached the Seistan road.

"Indeed I am!" I replied. "Now I know that our labor is not in vain in the Lord."

A Great Church and A Great Evangelist

By CHARLES A. CLARK



REV. CHARLES A. CLARK, Ph.D. from the University of Chicago, went to Korea in 1902 and has had a great share in the phenomenal growth of the Korean Church. Evangelist, teacher and author in both Korean and English, Dr. Clark has been an enthusiast for Christian literature. Before leaving Korea in 1941, he was a prisoner of the Japanese. His has been a life packed with adventure.



I write of the founding of a great Church and of a great but little publicized missionary, Dr. Samuel A.

Moffett of Korea. When Samuel Moffett arrived in Korea in 1889, he was first put in charge of a school for boys in Seoul. Characteristically, he began at once to try to bring it to self-support. The Minutes of 1890 say, "Under the direction of Mr. Moffett, the policy of the school has been changed. The boys will hereafter be admitted only with the understanding that a part of the expense of their schooling is to be borne by the parents."

In 1890, Mr. Moffett was appointed by the Mission to open up the Northwest Provinces of Shanghai and Pyengyang. In 1891, he and Dr. Gale spent three months on a long horseback trip up through Korea to Mukden in Manchuria and then across North Korea to Wonsan on the east coast and back down to Seoul. In 1893, still a single man, he moved to Pyengyang to live. At that time, there were but 241 baptized believers in all Korea, none of them in the North.

Through the help of some embryonic Christians whom he had won, he was able to buy a small house inside the East Gate of the city near the river. One of the men who helped in this buying and in later buyings was Han Suk

Jin. He was arrested by the Government for doing so and condemned to death and actually taken out on the execution ground to be beheaded but was saved by a delayed order from Seoul. It is interesting to note that this man later became one of the first seven pastors of the Korean Church and later Moderator of its General Assembly.

Although Mr. Moffett, to avoid disturbances, began his work quietly and carried it on at first by personal conversations in his own house or elsewhere, in one of the earlier months a mob was stirred up against him and his house was stoned. Among those who threw the stones was an actor of the Korean stage, Yi Keui Poong, who was later converted, and became one of the first seven pastors of the Korean Church and its first foreign missionary in 1907 to the Island of Quehart in the Yellow Sea.

The great battle of the Japan-China war which broke China's hold on Korea was fought around Pyengyang in 1895. Ordered out by our Minister and urged by the Christians to leave for their sakes, Mr. Moffett went down to Seoul, narrowly escaping death when he met some of the Japanese patrols.

After that war, the country became more open. Korea became a wholly independent nation under its own king. The Church began to grow by leaps and bounds. In 1898, there were 6,800 Presbyterian believers, of whom 2,079 were communicants. Five years later, in 1903, there were 19,327; in 1908, 72,968; in 1913, 127,228. A large part of this gain was in the North. Today there are 400,000 Presbyterian believers meeting in 4,000 churches.

The Korean Church has been known around the world for its self-support, self-propagation, self-government and

Bible study. As it stands today, it is the building of Dr. Moffett more than of any other one man. In 1907, the Independent National Presbyterian Church of Korea was founded. Dr. Moffett was its first Moderator. Again in 1919, during the "Independence Movement" when it was dangerous for any Korean to accept the office, he was elected Moderator. In 1900, the first steps toward establishing a Theological Seminary were taken and Dr. Moffett became its first President, serving till his resignation in 1923. When the Mission's College in Pyengyang was in danger of being closed, Dr. Moffett took the Presidency and saved the college.

Through all of the difficult years when the Japanese were bearing down harder and harder on the Church, it was his calm, steady leadership which held the Missions and the Church to their announced principles. Dr. Moffett rejoiced in being of Covenanter stock. He held firmly to the most conservative interpretations of Scripture, in which he was supported almost unanimously by his Mission. Some members of other Missions were more radical in their beliefs, yet it was wonderful to see how they nearly always accepted his leadership when great questions arose.

In 1915, the Japanese Government ordered the Bible, as an honored subject of study, dropped from the curricula of all Christian schools. It was not to be taught on the campus anywhere, even outside of school hours. Some of the Missions obeyed the order and surrendered. Even our own Mission was confused and not sure as to the wise thing to do. We well remember the day when Dr. Moffett rose to give his opinion, clear, logical, compelling. When he had finished, there was nothing more to be said. The

Mission gave its answer, "If we must drop the Bible in our schools, we'll close the schools at once." The Government yielded and compromised and let us go on. The Missions which had surrendered retained some of their privileges by local, private permission, but only because our Mission had made its clear testimony and had refused to yield.

The Japanese Government, sensing his strong, steady leadership, often tried to entrap him; once in connection with the "Korea Conspiracy Trial" in 1912; again in connection with the "Independence Movement" of 1919; and many times in connection with the Shrine troubles. His house was repeatedly searched but no case against him was ever established.

In the early years, Dr. Moffett wrote or translated a number of small books which were greatly used in the Church, and went through many editions. In later years, he left this work to others, but he was always intensely interested in literature evangelism. He helped to organize the Christian Literature Society in 1890 and served on its Board and on the Bible Committee. He secured the money for the Presbyterian Publication Fund, and managed it for many years.

He served on the committees which selected locations for Syenchun, Chairyung and Chungju Stations, and it was his wisdom that saved us from locating those at Wiju, Haiju and Kongju, something which others later all agreed would have been great mistakes. He had some small personal funds. All through his life, he used those for the promotion of the work, buying lands in a half dozen Stations with his own money and later turning them

over to the Board as gifts or at cost. People were amazed when he bought 100 acres for the Pyengyang Station compound, but every foot of it has since been richly used.

Although these many lines have been mentioned, Dr. Moffett would like to be remembered for his main interest, i.e., as an evangelist. He began his work in Pyengyang in 1893 with personal soul-winning conferences in his home or along the roads among the children and coolies and women washing laundry by the river. He kept it up all his life in private conferences or in great public assemblies. The Korea Mission has always believed in widespread evangelistic itineration and preaching by the roadside, in market places, and in homes of the tiniest villages of its territory as well as in the great cities. Dr. Moffett always urged that and himself practiced it.

Along with his great colleague of the earlier years, Graham Lee, he founded the Central Church of Pyengyang City. They kept it as a unit undivided until it had 1,000 attendants, many of them coming in 15 miles on Sunday. This great undivided congregation stood out with such power throughout the province that it advertised the power of the Gospel itself. One by one, groups of believers 15, 12, 10 miles out were set apart, and so on, until there are now 100 congregations in the area formerly served by the one great church. Twenty-seven are in the city itself and still old Central has over 1,000 left.

The Korean Church, from the beginning, has been largely self-supporting. This has been due to Dr. Moffett more than to any other individual. This is one of the famous "Nevius Principles." Dr. Nevius of China came to Korea in 1890 and spent two weeks expounding his ideas

which had been rejected by his colleagues in China. Dr. Moffett generously gives Dr. Nevius credit for "planting seed thoughts" in the minds of the young men of 1890, but Korea has expanded those "seed thoughts" far beyond the remotest dreams of Dr. Nevius, i.e., self-support, self-propagation, etc.

Every missionary knows that self-support is a great ideal to be aimed at everywhere. No "Older Church" is going forever to support a "Younger Church." The great difficulty is to put over the program. That takes courage and determination not given to many men. It means condemning one's self to slow and painful beginnings, to heartbreaks when one must refuse subsidies to needy native colleagues when it would be so much easier to give than to withhold. Dr. Moffett and his colleagues, notably Graham Lee and W. B. Hunt, had that sort of courage, and the Church of Korea today is largely what it is because of that courage.

A second "Nevius Method" for which a "seed thought" was given was greatly prized by Dr. Moffett, i.e., the "Bible Class System." Korean Christians generally know their Bibles ten times as well as do ordinary Christians in America, largely because the mastering of the Bible text has been stressed more than in almost any Church in the world. In Korea, every adult believer goes to Sunday school and at least one-third of the Christian homes have family worship. The unique thing, however, has been the "Bible Classes" lasting a week or ten days in every Church, district, and provincial center. They are all on the same model—a "daylight prayer meeting" at about 5 A.M.; then Bible study until 3 P.M. (Bible, Catechism, Music, Prayer, Practical Work); then all-out preaching

from house to house until sundown; then revival meetings in the evening, two-thirds of these being led by laymen, Elders, Deacons, etc., since we as yet have but 1,300 pastors for 4,000 churches. In 1940, the total enrollment of these "Classes" was 178,000, fifty per cent of the entire adult enrollment of the Church.

This "Class System" blossomed many years ago also into "Bible Institutes" of six to ten weeks annually. In 1940, they enrolled just short of 5,000, everyone, of course, paying his or her own expense. The system further blossomed into the "Bible Correspondence Course" with 16,000 enrolled and 7,000 graduates, and that into the recently established "Higher Bible Correspondence Course."

Self-propagation was another of Dr. Moffett's passions and he led in establishing the custom that no man should be baptized until he had led someone else to Christ. Nineteenths of the new believers taken into the Church are brought in by the preaching of ordinary believers.

Dr. Moffett was a leader in giving self-government to the Church, which became fully independent in 1907. Since that time, missionaries have performed ecclesiastical acts only by appointment of some one of the 33 Presbyteries. The Church leaders have on every occasion been given control even before they asked for it.

Many other items of the work in which Dr. Moffett had a hand might be mentioned, but we who served with him remember best of all his sympathetic, personal leadership. It is a bit amusing now for some of us to recall how in our callow younger years, he used to talk to us and ask our opinions of things gravely and sincerely, just as though

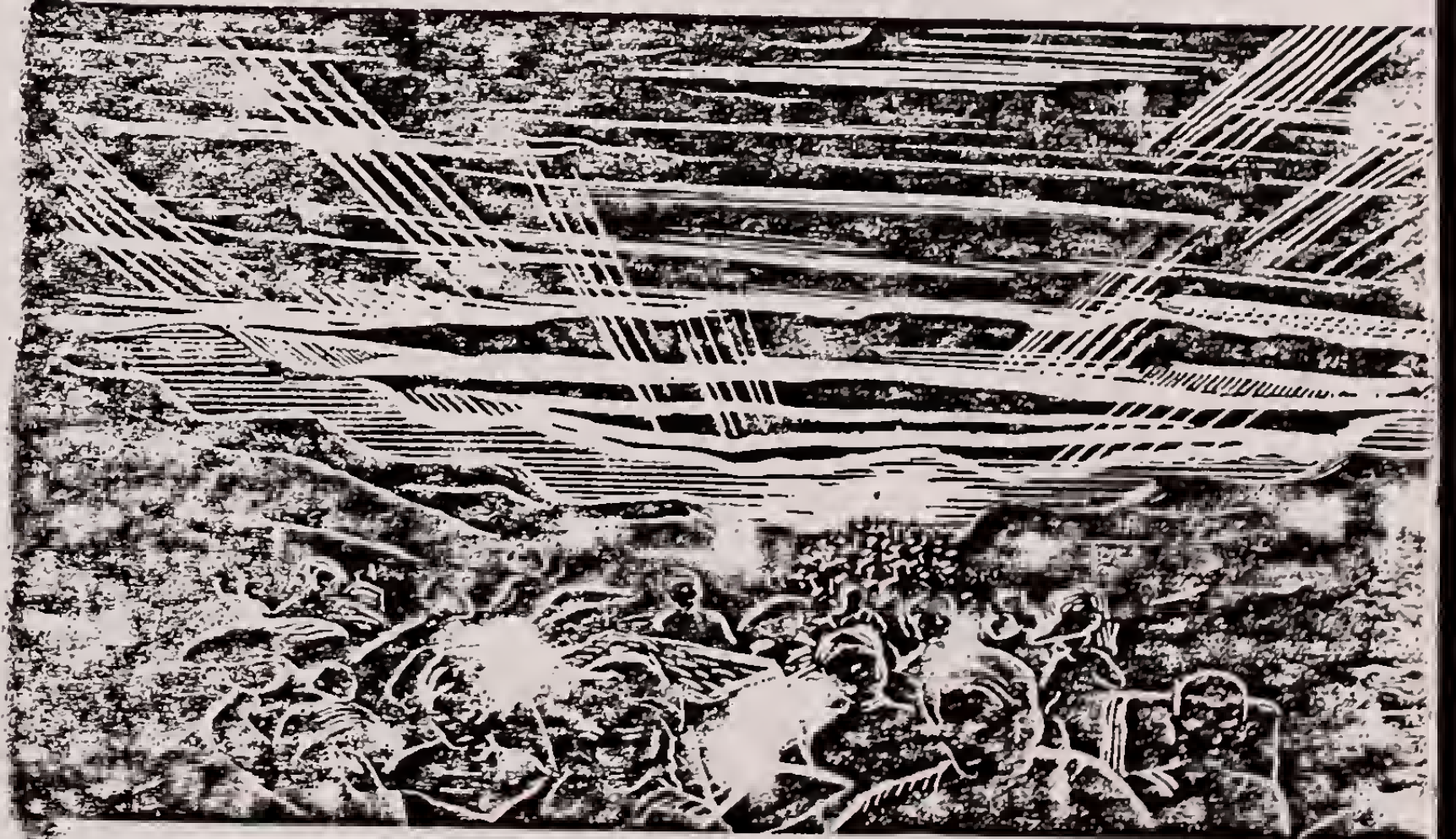
our views really were of importance. It probably did not help him particularly in making up his mind, but it was a great thing for the younger missionaries. It was great leadership. He was the same with the Koreans. His study was always crowded with pastors, students, or ordinary believers who came to consult him about church or personal problems. No one will ever know how many young people he inspired to go on fitting themselves for wider fields of service and how many he aided in getting through.

The Korean Church, as it stands today, is a realization of the dream of that boy, Moffett, who went to Korea, a single man, in 1889. Many hands have helped to build the structure, but, as Mr. Tate of the Southern Presbyterian Mission said in 1902, "You can cast your eyes upon almost any piece of it, and you'll find that that man, Moffett, had something to do with it"—Moffett, the great evangelist.

When he came to Pyongyang City in 1893, there wasn't a Christian within 100 miles in any direction; when he left it in 1939, after fifty years of service in that same area, there were at least 1,000 churches in the area and 100,000 believers. He would say, "And to God be all the Glory!"

The Ecumenical Household

By M. MURIEL BOONE



Missionary
Korea
1902-1948

CHARLES ALLEN CLARK, Ph.D., D.D.

Phone 1996-W

509 SOUTH FIFTEENTH ST.

April 19

MUSKOGEE, OKLAHOMA

Dear Howard,-

Yours received and I am glad that you are at home for a rest, and hope that both you and Sam can get back speedily now that some of us older members are not permitted to go back.

The "Moffett Fund" proper consisted of certain funds which your father considered "trust funds" since they arose from gifts to him for the work. The chief items were the "Moffett farm" and the city Bookstore in Pyengyang. Your father asked Dr Blair, Dr Roberts and myself to take over this Fund and use it for the Korean work in any way that we thought best, following certain lines which he laid down. He was especially interested in helping the Korean Church establish substantial pension funds for old Korean pastors in the various Presbyteries, therefore, quite a lot of the money was used before the war in helping the three Presbyteries of So. Pyengan Province to start pension funds. We had hoped to sell all of the farm and the bookstore property as soon as possible and use most of the funds in starting pension funds in other Presbyteries, but other things intervened.

Just before I left Korea, there were strong rumors that all property around Pyengyang City held by individual foreigners was going to be confiscated by the Japanese Government. The "farm", of course, came under that head. I consulted with several members of the Station, Blair and Roberts being in America. Mortgages could not be confiscated. I wanted to salvage as much as possible of the property, so, by the advice of the Station members, I "sold" the farm to two wealthy Koreans, taking in part payment their mortgages for Y62000, which at that time was approximately \$25000. That mortgage is legally registered as the property of the Mission Zaidan Hojin Holding Corporation in the Court in Pyengyang. Like all other Zaidan Hojin property of the Board, no one knows what value it may have or whether it is collectible. At the time, it could only be given in terms of yen which were worth something like 40% in U S money. Now they may insist upon paying in the present yen, so that the Y62000 will be worth only a few dollars in our money.

When I had to leave Korea, we had on hand \$9800. It looked as tho that, too, was going to be confiscated by the Japanese. Your father had always been greatly interested in the work for Koreans in Japan. We had tried again and again to get a site for the Central Church in Tokio. I wrote Blair and Roberts in America urging that we use the \$9800 for that Korean church site rather than let the Government confiscate it. They both agreed and I turned the money over to Dr Smith who ~~was~~ was then a missionary in Japan but is now Secretary for Korea, and he, thro the "Shadan Hojin" of the Japan Synod bought the site and they have held it for the Koreans. Recently a church was erected on the site and I told the people that the site was Dr Moffett's gift and that I hope that in the new church building, they might put a brass tablet commemorating this fact. At the time, I gave them Jamie's address and sent on their letter to him.

While your father was living, he specifically ordered that Y10000 of the money be added to the Seminary endowment.

We have on hand today in the Board's hands just \$578.62 belonging to the Moffett Fund proper.

You will remember that more than ten years ago we turned over to the family \$8500. This was done at my suggestion. We had the money on hand and there seemed little likelihood that we could invest it in the Korean work in the foreseeable future, and, while this was in a way contrary to your father's instructions, we knew that both your father and mother

had been unwell for a long time (tho the gift was made after your father died), so all three of the Committee felt that this was a right thing for us to do. We still think so. Dr Blair acted for the Committee on my request in transmitting the money to you.

The Bookstore in Pyengyang is still ours and registered in the name of the Mission Zaidan Hojin Corporation. Just what may come from that or any other similar property owned by the Board out there or registered in the name of the Board is, of course, uncertain.

After Dr Robert's death, Dr Blair and I asked Fran Kinsler and Harry Hill to serve on the Committee with us as we felt the need of the advice of trusted men on the field. Nothing was said at the time or since to other missionaries in Korea or to Koreans, and we hope that no one will hereafter say anything. We want to hold the Fund, if possible, until it can be used for the purposes of which we know your father would approve. By all means, we want to avoid starting a fight among ambitious Korean individuals for the use of the funds, such as happened in the case where certain moneys were left for the work by Dr Baird.

From the beginning, I have acted as Executive for the Committee. The moneys have always been in the hands of the Board in New York and such disbursements as were ordered by the Committee were made upon my order to the Board. Lest anything might happen to me personally that might make confusion, I have filed with each member of the Committee a letter stating to the Board that, in the event of my death, first Blair and then Kinsler were to take over as Executive.

Each year I have sent to each member of the Committee a full statement of the total funds with the interest carefully figured out and recorded. Usually Blair has had all of the original papers and has audited them.

When things settle down in Korea and responsible people there take over those funds, we shall be only too glad to turn them over.

While I have acted as Executive for the Committee, I want to repeat that all actions taken have been Committee actions. All funds of the Committee have been in the hands of the Board from the beginning.

After the funds of the original "Moffett Fund" proper were put in the hands of the Board to be held in trust for us, certain other funds that I had been able to salvage from our closing Mission institutions in Pyengyang were brought to this country, and were put, with the approval of Blair and Roberts in the Moffett Fund account held by the Board. It seemed simpler this way than to create a number of such trust accounts in the Board's hands. The Committee, of course, has kept careful account of all the separate funds in this joint account.

We continued to call this joint account the "Moffett Fund" because we fully expected that the sale of the lands in Pyengyang would make the Moffett Fund proper continuously the major part of the total Fund, and also because your father, more than anyone else, had been responsible for creating all of these other funds held. For this reason, we still continue to call the funds held for us by the Board "The Moffett Fund" though, at the moment, only a small amount of the Moffett Fund proper remains in our hands. We have never gone into all of these details with the Board, and hope that it will not be necessary for anyone to do so, as none of the funds have ever belonged to the Board, and all should be used as soon as possible for the work in Korea.

I appreciate your deep interest in this matter and am glad to have your letter. Let us hope and pray that the war in Korea will be over soon; that we shall soon be able to use all of the funds still remaining in our hands for work of which your father would fully approve.

With affectionate regards to yourself and all members of the family,
Sincerely Yours,

Chas Allen Clark

P S We shall very much appreciate it if you will keep this information given in this letter as confidential as possible in your family, since this will greatly help us in making final use of the funds involved, as you will well understand.

I am sorry to hear that your mother continues to be frail. Please give her our affectionate regards and also remember me to your brothers and to your wife whom I've not had the pleasure of meeting. I hope that you do not have too much trouble in finding a place to live. I am delighted to hear that Sam is studying Korean and greatly hope that he may be able to join our Mission in Korea. If you ~~MMM~~ or Sam are out in this section, you know that we would love to see you. I know that Blair would also.

C A C

S. A. Moffett, Church offices

1907 - First moderator of the Presbyterian Church of Korea (one Presbytery)
Sept. 17, 1909. Vice-moderator, Pyengyang Synod
1915 - Vice-moderator, General Assembly (at Chunju)
Aug. 13, 1918. Vice-moderator, General Assembly (at Sunchun)
Oct. 4, 1919. Moderator, General Assembly (at Pyengyang)

- Stated clerk, Kim Sang Kun of General Assembly
February, 1957

PRESBYTERIAN LIFE



July 24, 1954

Samuel Austin Moffett
("The Looking-up-the-Road Man" page 10)

Vol. 7, No. 15

"Our Bible—

How It Came to Us"

That Splendid Trust

Reflections on the Ministry



Dr. and Mrs. Moffett in the garden of their home in Korea with sons, Charles, Sam, Howard, and Jim. Before Tom was born in 1924, Jim had gone to America to school. Now the five boys plus wives and children number 24, are temporarily in U.S.

THE LOOKING-UP-THE-ROAD MAN

When twenty-nine-year-old missionary the Reverend Samuel Austin Moffett arrived in Pyengyang, Korea, in 1893, there wasn't a Christian within 150 miles. When he retired forty-five years later, there were in that area 150,000 believers and 1,000 churches. Five hundred ministers had gone out from the seminary he founded, and five sons were following in his footsteps.

By Mary Seth

SAMUEL Austin Moffett was seventy-four when Charles Moffett, the second of his five sons, set sail for foreign mission service. It was a hot July day in 1938 that Charles, his wife Marion, and eighteen-month-old daughter Alice boarded the Japanese ship *Taiyo Maru* in San Francisco for the first lap of the long voyage to India.

There were music, streamers, and bal-

loons, and baby Alice thought it was all for her, especially the basket of California fruit sent by Charles's older brother Jim.

Charles spent two days with his father before embarking. When they parted, both felt it was the last time they would see each other. Left behind in his home in Monrovia, California, spare, erect, graying pioneer missionary Samuel A.

Moffett recalled his own departure for Korea, in 1889, forty-nine years earlier.

Death was the penalty—at least on the books—for teaching the Christian faith in the Korean interior at that time, and missionaries had to be content to live in the five treaty ports. But Samuel Moffett refused to remain in Seoul and became the first Protestant missionary to take up residence in the inland. The ancient city

of Pyengyang, founded in 1122 B.C.—“the wickedest city in all Asia”—whose crumbling walls were built in the days of King Solomon, was his headquarters, and his parish was all of North Korea. The city was so “tough” that once each year the king scraped up the thugs and thieves in the city and took them to the outskirts, allowing them to fight all day between two hills to work off a little steam.

There was no Christian within 150 miles of the collection of thatch-roofed mud houses set between two rivers which was Pyengyang, and the young missionary was stoned in the streets when he first walked through the city. He used to tell his children that he was glad he was a thin man because he made a bad target.

One of the Korean police who helped with the stoning later became a Christian. His name was Yi Keui Poong, and he was to be the first foreign missionary sent out by the General Assembly of the Korean Presbyterian Church, of which Dr. Moffett became the first moderator. Yi Keui Poong went to the legend-haunted island of Quelpart, famous for its pearls, where he in turn was stoned and threatened.

A religion of fear—a form of animism—was what Samuel A. Moffett found when he arrived. Mothers would name their lovely little babies ugly names like Little-Squint-Eye and Wart-on-the-Nose, in an attempt to confuse and keep away the evil spirits. When they learned of the Great Spirit who is Love, the ugly names went—Little-Squint-Eye became Little Jewel, and Wart-on-the-Nose gave way to Flying Cloud.

The tall, fair-haired, blue-eyed missionary in his black suit and black hat became a familiar figure but was quite a contrast to the dark-skinned Koreans dressed in pure white. This difference proved to be something of a nuisance to Sam Moffett. Wherever his evangelistic work took him, when Saturday night ar-

rived he was in the habit of “borrowing” a house, getting out the tin tub he carried with him and filling it with river water in preparation for the weekly scrub. There followed quite a hullabaloo as the Koreans gathered, wetting the mulberry paper windows (which were not transparent) with their fingers and poking little holes—all to discover whether or not the foreigner was white all over.

The Korean name for Dr. Moffett was *Ma-moksa* (Pastor Moffett), but the Korean Christians came to call him “the looking-up-the-road man.” And certainly he was that when, six years after his arrival, he stood on old King Kija wall behind his house and told his broker to buy all the land to the opposite hill a half-mile away.

In 1895 that seemed a foolhardy thing to do—but it turned out to be farsighted. As the years passed, the entire 110 acres became filled with schools, academies, a college, a theological seminary, Bible institute, hospital, churches, and industrial shops.

Charles Moffett and his father were correct in their premonition of 1938 that they would never see each other again. A year later in Moga, Punjab, India, Charles received the cablegram. It came just before a special service in which Charles was commissioned to take charge of the whole district. Dr. Frank Llewellyn told the other workers the news, saying, “As one faithful soldier of the cross lays down the standard, another stands ready to take it over and lift it high.”

Charles was not the only son of the Reverend Dr. Samuel A. Moffett to carry on the work he had begun. All five of the boys became missionaries. James, the oldest, is a National Missions pastor in the Wyalusing Valley in northeast Pennsylvania. Charles, the second, now on furlough from India, is assistant minister in Louisville, Kentucky. Sam

“Junior” is now in the United States teaching and preaching, before returning to the mission in Korea. Howard, a medical missionary, is spending two years in Chicago, studying internal medicine before returning to Korea. Tom, the youngest, has recently accepted a call to a church in West Virginia after spending four years at the Mountaineer Mining Mission in the same state. All were born and reared in Pyengyang until they reached college age, when they were sent to the United States.

The decision to enter Christian service was not a foregone conclusion for any of the boys. But from the time they were small children, each one firmly believed that his father would be pleased to have him become a minister, but the missionary never actually said so.

His admonition to each had always been, “Don’t become a minister if you can possibly help it.”

Each found this a little shocking, because they all knew how much the ministry meant to their father. They all had heard him say that he often became tired in the work but never tired of the work.

Jim, the eldest son, said that, as he struggled through his younger years into a faith of his own, there were two steady influences: one was his father’s personality, the way he faced sorrow and danger—he could count eight distinct times when his father had escaped with his life by the skin of his teeth—the way he solved church quarrels and missionary misunderstandings, the love he showed for all, the way he always put first things first, the way he never raised an unnecessary issue and never compromised on a basic one. The other influence that Jim remembers is the vitality of the young Korean Church which was strong because it was from the beginning a self-supporting, self-propagating church, just as it was a praying, Bible-studying, witnessing church.

Charles said of his father that he was



A houseboat consisting of two rooms built on flat river boat with thatch roof provided delightful summers for Moffetts.

“Don’t become a minister if you can possibly help it,” Samuel Moffett told his five sons. But none of them could help it—all became missionaries.



Intense interest in the industrial worker directed Tom, youngest son of Dr. Moffett, to Mountainer Mining Mission upon completion of seminary training. Now pastor of once-wealthy 100-year-old Second Church, Wheeling, West Virginia, he seeks to serve an interracial industrial community. A navy ensign during World War II, father of 3-year-old daughter, Rev. Thomas F. Moffett is pictured teaching communicants’ class.



Medical missionary Howard Fergus Moffett M.D., was in charge of 100-bed Presbyterian Hospital and 900-patient leprosarium in Taegu, Korea, when war broke out. Evacuating his family to Japan, he was given an assignment with 5th Air Force to get back to his hospital. Again forced out by Communists, he returned to the U.S., is studying internal medicine preparatory to returning to Korea with his wife and four children.

“a great spiritual giant who had the keenest understanding of the teachings of Christ and their application to everyday life, so that it blossomed forth in the details of his everyday living with such genuineness and joy that he was a walking demonstration of what Christ meant when he said, ‘I am come that ye might have life and that ye might have it more abundantly.’” Dr. Moffett believed in fun, laughter, and jokes, and was himself a great practical joker, and he never enjoyed a prank more than when it backfired and he became the victim.

For dinner parties in Korea, Dr. Moffett had a set of practical joke equipment to use on unsuspecting guests, such as a fork with rubber prongs, a piece of tin like a blot of ink to place in front of an ink bottle, a rubber disc to place under a dinner plate to inflate by remote control at the proper time to make the plate jump or tilt, and a piece of cotton to place in the meringue of a lemon pie.

There was a set of water glasses. Concealed in the design of one glass was a small hole so that when one of the boys would drink, water would drip down the front. The children enjoyed the joke over a period of years, and finally, to the intense delight of their father, summoned up enough nerve to switch the

trick glass to Dad’s place.

In spite of devout parents, Howard (next to youngest boy) says he never was a particularly good child, and obedience came with the utmost difficulty. He recalls his first furlough in 1921 in the United States at the age of five, when his father sternly reprimanded him for standing on the streetcar seats to look out the windows, and after reluctantly sitting down, bursting into song with “Trust and obey, for there’s no other way . . .” to the amusement of the other passengers.

At the ages of six and five, Sam and Howard were continually wrestling and scrapping with each other all through the first furlough. In later years, relatives confided that their only recollection of the visit was of the two boys under the table or behind the couch in “friendly” combat. “Actually,” said Howard, “I think I was just trying to get back at Sam for having fed me ink and dead flies at the tender age of fourteen months.”

Although Korean bedtimes were early and rigidly enforced, playtimes in childhood were rather carefully supervised, and community children were given the freedom of the Moffett yard.

“As I look back,” Howard recalls,

“upon the almost nightly soccer and football games we played in the large combination living- and dining-room of our semi-Korean style home in Pyongyang, with Father (reading in his rocking chair, providing a useful obstruction to dribble around or use in a screen play), I marvel at his patience and good nature. How he stood it is more than I can understand.”

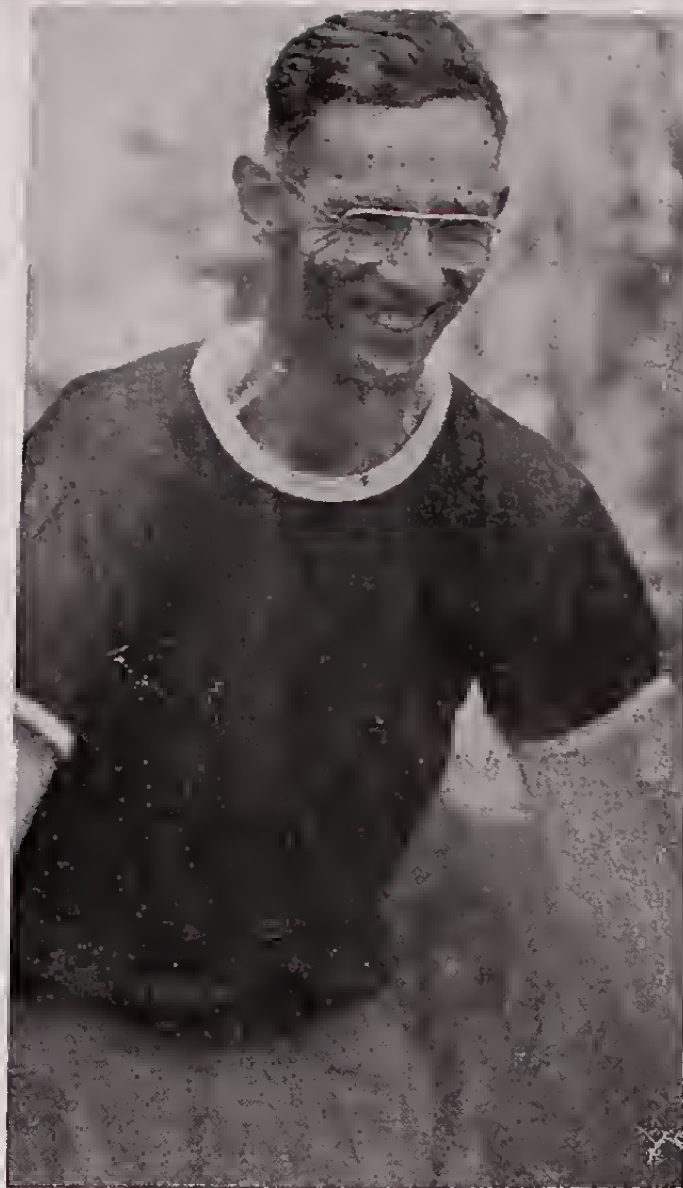
But there was a time when Mrs. Moffett was concerned about her “rough boys” and imported a girl cousin, for a couple of years, to act as a “softening influence” in their home life.

“But Father and Mother were both fond of sports,” Howard says. “He refused to subscribe to a newspaper, because he felt he might spend too much time reading it when there were more important things to do. But he sorely missed the sports writeups particularly during the major-league baseball season.”

“Another missionary, C. L. Phillips, once ran into Father in the Presbyterian Foreign Missions’ offices in New York when both were on furlough. Father asked Phillips if he were busy that afternoon. Phillips hesitated a moment and then mumbled that he was afraid he was busy. Father said, ‘Oh, that’s too bad.



After being arrested by Communists, tried, and released, Sam made a dramatic exit from China with his wife. He had taught at the Nanking Theological Seminary. During the past year Sam was visiting professor of ecumenics at Princeton Seminary and also spoke on Foreign Missions in the churches in the Philadelphia Presbytery. Rev. Samuel Hugh Moffett, Ph.D., author of "Where'er the Sun," expects to return to Korea in 1956.



Charles plays game of dodge ball at Vacation Bible School at East Chapel, the suburban extension of the Fourth Avenue Church, Louisville, Kentucky, where he is assistant pastor. Rev. Charles Hull Moffett spent 15 years as a missionary in charge of evangelistic work in Ferzapore, Punjab, India, in a parish covering 6,000 square miles, was caught in the riots of 1947. He hopes to return to India with wife and five children.



Raising gladioli is Jim's hobby. At present he and his sons—he has four children—are crossfertilizing their flowers with wild stock from Okinawa. One year youth group raised 10,000 gladioli, made \$800 to finance trips to camps and conferences. The Rev. James McKee Moffett serves three National Missions Churches in northeast Pennsylvania—Campton Community, Rushville and Stevensville Presbyterian Churches.

I'm looking for someone to go out to Yankee Stadium with me.' Phillips, who had been contemplating a secret solo flight to the ball park himself, quickly decided that his 'other engagement' was not too pressing, and the two of them had a wonderful time at the game."

Along with athletics, all the young Moffetts were encouraged to do as much good reading as possible. Since books were not always easy to come by in Pyengyang, their mother had carefully built up a large library which covered the four walls of a large room from floor to ceiling and contained everything from *Alice in Wonderland* to *The Rise of the Dutch Republic* in three volumes.

The boys were taught to eat what was set before them. To be sure, they only had to eat small portions of foods they didn't care for, but the Reverend Samuel Moffett believed one could learn to enjoy any wholesome food. When Howard was still young enough to be in a high chair, he certainly did not like oatmeal for breakfast, just as Jim hadn't liked cooked carrots and Sam hadn't liked onions (they do now). But the oatmeal dislike was a direct blow to their father's pride in his Scottish background. The conflict waged for some time, until Howard evidently

thought he had found the knockout punch. One morning, he picked up his bowl of oatmeal and turned it upside down on his head. As the cream and oatmeal streaked down his face, he grinned with victory. The older boys thought a knockout had actually been scored. For a minute their father hesitated and seemed at a loss as to what to do. Then he went to the kitchen and returned with a full bowl of oatmeal and, after several more attempts, Howard learned that dumping his bowl only produced more from the kitchen, resulting in his having ultimately to eat more oatmeal than if he had eaten his first serving without objection.

Some years later Charles recalls helping Santa Claus prepare a red bicycle for presentation with a big sign on it that read FOR TWO BOYS WHO LIKE OATMEAL AND ONIONS. "I never really agreed or could appreciate this particular discipline," Charles wrote, "until I went to Peking for the Scout Jamboree and we were served cabbage soup three times a day to the disgust and hunger of most of our troop. They spent most of their extra cash on store food, while I really enjoyed the soup and was grateful to Father for the discipline, when I had my money for other things during the sightseeing trips

following the jamboree."

Along with his keen sense of values and his understanding of boys, Dr. Moffett was a lover of nature and animals. As they grew up, the boys had some twenty different kinds of pets. Visiting pastors, as they watched the boys feeding their current quota, were sometimes reminded of the eleventh chapter of Isaiah: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them." Pets included a dog and several cats eating from the same dish, feeding peaceably with pigeons and rabbits, Jim's donkey named Blacknose, and for a while a bear which Charles received as a present on his eleventh birthday.

"Many were the lessons of appreciation we learned walking around the yard in Pyengyang on a Sunday afternoon," Charles writes, "with Father peeling and slicing apples for us while we looked for the first ripe strawberries, signal of the opening of barefoot season for Moffetts. What fun it was to search for the first violet of spring, to examine the beauties of a tree peony, to watch a bee work its way to the heart of a flower, to

(Continued on page 26)

THE "LOOKING-UP-THE-ROAD" MAN

(Continued from page 13)

spot the varieties of azalea bushes Father had collected.

"And yet how well I remember one day when Father was sitting on our front porch having a committee meeting. A group of us were playing a game of soccer on the front lawn. In the heat and excitement of the game, as I tried to dodge a flowering almond near the edge of the lawn, I crashed into it and broke a number of branches. I felt pretty bad. I looked toward the porch as I climbed out of the bush, just in time to hear a missionary say, 'Dr. Moffett, aren't you going to scold your son for breaking the bush?' Father said, 'My friend, I am more interested in raising boys than in raising bushes, and in time I will know the right places for the bushes so I can have both.'"

Each of the Moffett boys recalls family worship. Tom remembers a chapter of the Bible and prayer after breakfast every morning, although at the time he wasn't overly enthusiastic about it. But he did look forward with eager anticipation to the half-hour between supper and bedtime, when his father would take him on his lap and tell him Uncle Remus stories.

"Family prayers and Bible study were deeply ingrained into us," Howard recalls. "I'll never forget overhearing Father and Mother on their knees one night praying for us children . . . that we might be wholly committed unto Him, and that he would guide us into channels of service for him. But it wasn't the words so much as the earnestness and conviction in Father's voice which made such a lasting impression on me. They were firm believers in strict Lord's Day observance, too, and the day was definitely set apart as different from others, with special reading, Bible games, and the like. Father was also very meticulous and careful about business and financial matters, and generous in his contributions to church and missionary activity. From an early age, he made each of us keep our own accounts, setting aside a definite portion for Christian giving, and another portion for savings. The year before we left home for college, as a kind of supervised practice, we paid for all of our expenses, including board and room."

An unusual feature in the Moffett family life was their summer vacation on a houseboat on the Taedong River, which flows through Pyongyang. The houseboat was simply two rooms built on a flat river boat, with a thatch roof. Dr. and Mrs. Moffett used the one bed in a curtained-off section; the children all slept on straw mats on the floor which

were piled up to make a couch in the daytime. Howard tells about it: "Father preferred this to the regular summer resort at Sorai Beach, because it gave him more of a rest, and the course of the river flowed through his evangelistic territory, so it gave him an opportunity to check on some of the country work and churches without making special trips. As children we thoroughly enjoyed living right on the water, moving from sandbank to sandbank, getting a thrill out of swimming, small-boating, and shooting the rapids, almost endlessly exploring caves, and climbing nearby mountains.

"When Tom was a baby, Father had a special stick which represented him. At any time of the day or night he would throw it off the boat shouting, 'Tom overboard.' At that signal, regardless of what any of us was doing, we were all required to dive overboard to rescue the stick. This was for practice in case Tom actually did fall overboard.

"Every day we had to learn one new 'verse' of the Shorter Catechism which Father carefully checked us on, and every night after getting to bed under the mosquito nets, we sang songs and hymns, usually ending up with 'Shall We Gather at the River.' Father also made up a number of songs which we thoroughly enjoyed. His own staunch favorite was 'Blessed Assurance.' Every afternoon we usually had a session of family Rook, and then Father would retire for his vacation indulgence of detective story reading before swimming time."

Howard returned to the beaches of his childhood summers with the Fifth Air Force in 1950 and found them much as he remembered, even to a little inlet which had warm water on cold days. From a letter to his wife Delle: "The makeshift road ran right across the beach (lovely sand) to the temporary bridge which I ran across without any difficulty whatsoever. Not having a vehicle was really a help, and on getting across to the north end of the city (which has spread up that way a great deal), I just kept on running into town; asked the first person I met if he were a Christian. He replied in the affirmative and then asked me in return if I knew Ma-moksa, which of course is Father. Gave me quite a thrill, and it literally bowled him over to find out who I was. He insisted on running along with me then, and telling everyone we met on the way about it. Soon I had about fifteen Christians following along, excitedly talking. Quite an entry into this city which means so much to me."

Ma-moksa, (pastor Moffett) "the looking-up-the-road man," was well named, and he lived to see the young Korean Church become one of the fastest-growing, most self-reliant churches in the world. During his forty-seven years in Korea, Dr. Moffett saw the Sino-Japanese War—"the end of the middle ages," he called it—the Russo-Japanese War—"the end of white domination"—the even more perilous days of the Korean independence effort. Jim remembers climbing the large oak tree in the Moffett yard up to the magpie's nest to see the Korean flag flying from the college flagpole across the valley—until his father removed it to avoid trouble. But Dr. Moffett saved the flag, hoping the time to fly it would some day come. And Jim, with the same hope, has treasured the flag to this day.

When Samuel Moffett arrived in Korea in the closing years of the past century, it was a land of great scenic grandeur, with blue mountains, wide streams, and sweep of view. Pine and poplar, oak, chestnut and willow, plum, pear, and persimmon as well as bamboo grew in abundance. It was easy to give credence to the legend that when God created the earth he spent five days on Korea and only one on the rest of the world.

Now Korea is devastated. But the growth of the Korean Church—estimate is that it has doubled in membership since 1950—proves it to be built on solid rock. It has shown itself victorious over death, triumphant over its wounds. The Christian stewardship exhibited there is known throughout the world. Evangelism is being carried out as directly as in the first century, by house-to-house calling.

Recently four thousand became Christians in one day. Although three hundred pastors were murdered or "marched north" never to return, twice that many young men are studying for the ministry.

The part played by Dr. Samuel Austin Moffett in the founding of the Church in northern Korea is one of the romances of modern missions. "The loneliness, the patient waiting, the apparent reverses, the renewed evidences of hope, were rewarded as on few mission fields that the world has even seen."

In April young Sam Moffett met Dr. You Chan Yang, Korean ambassador to the United States, asked him if he knew his Father. The reply was immediate, "Why everybody knows Ma-moksa."

THE LOOKING-UP-THE-ROAD MAN has been written largely from correspondence with James, Charles, Samuel, Howard, and Thomas Moffett. Dr. Samuel Hugh Moffett is now engaged in writing a biography of his father which will be published by Friendship Press in 1955 or 1956.

MRS. MOFFETT DEAD; MISSIONARY IN KOREA

Special to The New York Times.

OYSTER BAY, L. I., March 16 — Mrs. Lucia Hester Fish Moffett of 22 Pearl Street, a Presbyterian missionary in Korea for twenty-three years, died today in Creedmore State Hospital. She was 84 years old.

She had been in poor health since 1936 when she and her late husband, the Rev. Dr. Samuel A. Moffett, had to flee Korea in the face of persecution by Japanese authorities, who suspected them of revolutionary activities.

Born in Carpinteria, Calif., Mrs. Moffett received her bachelor's degree from the University of California in 1900 and a master's degree from Columbia University in 1903.

She went to Korea in 1913 to teach missionaries' children at the Foreign School in Pyongyang. There, she met and was married to Dr. Moffett, who had two sons by a previous marriage. They had three more sons.

The Moffetts were in sympathy with the Korean independence movement, but took no part in actions against the Japanese rule. Nevertheless, the Japanese threatened in 1936 to kill Dr. Moffett. His escape from the country was helped by the Christian wife of the Japanese provincial governor. Mrs. Moffett followed a few months later.

Her husband died in 1939. She leaves three sons, Dr. Samuel H., Dr. Howard F. and the Rev. Thomas F., and two stepsons, the Rev. James M., minister of the First Presbyterian Church here, and the Rev. Charles H. Moffett.

한국교회개척선교사
마포삼열 박사 탄신 100주년
기념예배

DR. SAMUEL A. MOFFETT
ONE HUNDREDTH ANNIVERSARY OF HIS BIRTH
(Memorial - Presbyterian Church in Korea)

January 25, 1964.



시일 · 1964년 1월 25일 오후 2시

장소 · 서울 영락교회당

주최 · 대한예수교장로회총회

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3. 전도여행

제 1 차

서울에 도착한 그는 한국말을 배우고 연습하는데 많은 고통이 있었으나 불철 주야하고 노력한 결과 6개월 후에 한국 사람과 의사를 통하게 되었다. 그해 8월에는 아펜셀라 목사, 헬벌 교수 등과 함께 조롱말을 타고 서울을 떠나 옛새 만에 평양에 도착하였다. 이때는 기차나 자동차가 없었고 오직 조롱말이 유일한 교통기관이었다. 8월은 장마철이라 비가 많이 와서 그들이 황주에 이르렀을 때는 강이 범람하여 건너지 어려운 것을 건너가다가 생명을 잃을뻔 하였다.

평양에 도착하여 2주일간 한문 신약성경을 가지고 전도하였다. 그때 평양 사람들은 미국 사람을 처음 보았으므로 구경하려고 모여들어 그야말로 인산인해를 이루었다. 이러한 경험으로 복음을 전하는데 자신을 얻었다. 그는 평양을 떠나 황해도 소래 해안을 돌아 송천에 이르러 일주일을 유숙하며 전도하고 또한 북한 일대를 차례로 순회하면서 전도하다가 6개월 후에 서울로 돌아왔다.

제 2 차

1891년 2월에 그는 기일(Dr. James S. Gale) 목사와 함께 서울을 떠나 9주까지 도보로 여행하였다. 다시 의주를 떠나 강계를 돌고 장진을 거쳐 함흥에 도착하였다. 다시 원산을 거쳐 3개월 동안에 1080마일의 긴 여행을 마치고 서울로 돌아왔다. 이때 의주에서 한 석진이라는 청년을 만나 세례를 주었는데 후에 평양에서 마포삼열 목사와 함께 일하는 목사가 되었다.

제 3 차

1891년 가을에 다시 의주로 가서 많은 기지를 사 두었으며 1892년에는 평양과 의주 사이를 세번 왕래하면서 전도에 주력하였다.

1893년에 그는 평양에 토지를 사서 선교사의 주택을 건축하였는데 그의 집은 평양 대동문 가까운 곳에 있었다. 그 해 평양에서 22명의 학습 교인을 얻었고 1894년에는 그 중 7인에게 세례를 주고 성찬예식을 거행하였으니 이것이 평양에서 처음 거행한 성찬예식이었다.

1894년에 청일전쟁이 일어남으로 인하여 전도에 많은 타격을 받았다. 그는 눈물을 머금고 할 수 없이 평양에서 전도하는 일을 일시 포기할 수 밖에 없었다. 그러나 하나님께 간절히 기도한 결과로 1895년 1월에 다시 평양으로 돌아가게 되었다. 그는 감사한 마음으로 더 많은 토지를 사들이고 순회 전도에 전력하였으며 기독교에 관한 서적으로 문서전도하며 각 지방으로 다

최대한으로 존중하였으므로 마 목사의 태도에 청년들은 스스로 고개를 숙이게 되었던 것이다.

7. 국제회의에 참석

1907년 그는 세계 주일학교 연합회 부회장이 됨.

1916년 에딘바라에서 모인 세계 선교대회에 참석.

1920년 미국 핏츠버그에서 모인 장로회 연맹총회에 한국 대표로 참석.

1927년 예루살렘에서 모인 세계 선교대회에 한국 대표로 참석.

8. 그의 인격

1. 그는 남보다 특별한 믿음을 가지신 분이였다. 특히 하나님의 약속과 복음의 권능을 확실히 믿고 그리스도만이 이 죄악세상을 구원하실 것을 의심치 아니하였다. 성경은 하나님의 말씀으로 확신하고 교회가 경영하는 학교에서는 성경을 반드시 가르칠 것을 강조하였다.

2. 그는 선견지명과 실천력이 강하신 분이였다. 마 목사처럼 신령한 경험과 세상의 지혜를 겸하여 소유한 분은 그리 많지 않다. 그의 선견지명은 위에서 말하였거니와 100여 에이커나 되는 땅을 먼저 사 두어 후일 교회, 학교, 병원, 주택 등을 건축하여 기독교 집단사회를 형성함에 큰 공을 세운 것이다. 특히 1907년 선교본부에 건의하여 한국교회는 수년 안으로 확장될 것이므로 많은 선교사가 필요함을 느껴 의사 3명, 남선교사 17명, 여선교사 20명을 증원케 하고 두 곳에 선교회 스테이션을 더 설치하여 한국을 복음화 할 것과 종교교육사업에 선교회의 책임이 중대함을 강조하였다.

3. 마 목사는 겸손과 사랑의 사람이였다. 한국에는 선교사 중에서 마포삼열 목사처럼 사랑과 흠모를 받은 분이 별로 없었다. 한국교회가 크게 발전한 공적을 찬양할 때 먼저 하나님의 축복과 동역자인 선교사들의 희생적 노력과 한국교회의 간절한 기도임을 지적하였다.

마 목사는 우리 한국 사람에게 선교사로서 최대의 환영을 받으셨다. 마 목사의 선교 40주년 기념식 때 303명이나 되는 숭실대학 대강당에 수천명이 모였으며 1934년 1월 25일에 그의 탄신 70주년 기념축하식에는 전국 방방곡곡에서 많은 신자들과 정부 고관들이 참석하였던 것이다.

마 목사가 처음으로 선교사로 왔을 때는 서울에서 의주까지 교회가 없었다. 그후 천여교회가 설립되었으며 10만명 이상의 신도를 얻게되었다. 이렇게 많은 수고를 하고 사랑을 받으시던 마 목사님이 72세의 노령으로 갑자기 귀국하실 때는 심사참배 문제로 복잡하던 때였다. 제자들인 동역자들에게

3. 전도여행

제 1차

서울에 도착한 그는 한국말을 배우고 연습하는데 많은 고통이 있었으나 불철 주야하고 노력한 결과 6개월 후에 한국 사람과 의사를 통하게 되었다. 그해 8월에는 아펜셀라 목사, 헬벌 교수 등과 함께 조롱말을 타고 서울을 떠나 옛새 만에 평양에 도착하였다. 이때는 기차나 자동차가 없었고 오직 조롱말이 유일한 교통기관이었다. 8월은 장마철이라 비가 많이 와서 그들이 황주에 이르렀을 때는 강이 범람하여 건너기 어려운 것을 건너가다가 생명을 잃을뻔 하였다.

평양에 도착하여 2주일간 한문 신약성경을 가지고 전도하였다. 그때 평양 사람들은 미국 사람을 처음 보았으므로 구경하려고 모여들어 그야말로 인산인해를 이루었다. 이러한 경험으로 복음을 전하는데 자신을 얻었다. 그는 평양을 떠나 황해도 소래 해안을 돌아 송천에 이르러 일주일을 유숙하며 전도하고 또한 북한 일대를 차례로 순회하면서 전도하다가 6개월 후에 서울로 돌아왔다.

제 2차

1891년 2월에 그는 기일(Dr. James S. Gale) 목사와 함께 서울을 떠나 9주까지 도보로 여행하였다. 다시 의주를 떠나 강계를 돌고 장진을 거쳐 함흥에 도착하였다. 다시 원산을 거쳐 3개월 동안에 1080마일의 긴 여행을 마치고 서울로 돌아왔다. 이때 의주에서 한 석진이라는 청년을 만나 세례를 주었는데 후에 평양에서 마포삼열 목사와 함께 일하는 목사가 되었다.

제 3차

1891년 가을에 다시 의주로 가서 많은 기지를 사 두었으며 1892년에는 평양과 의주 사이를 세번 왕래하면서 전도에 주력하였다.

1893년에 그는 평양에 토지를 사서 선교사의 주택을 건축하였는데 그의 집은 평양 대동문 가까운 곳에 있었다. 그 해 평양에서 22명의 학습 교인을 얻었고 1894년에는 그 중 7인에게 세례를 주고 성찬예식을 거행하였으니 이것이 평양에서 처음 거행한 성찬예식이었다.

1894년에 청일전쟁이 일어남으로 인하여 전도에 많은 타격을 받았다. 그는 눈물을 머금고 할 수 없이 평양에서 전도하는 일을 일시 포기할 수 밖에 없었다. 그러나 하나님께 간절히 기도한 결과로 1895년 1월에 다시 평양으로 돌아가게 되었다. 그는 감사한 마음으로 더 많은 토지를 사 들이고 순회 전도에 전력하였으며 기독교에 관한 서적으로 문서전도하며 각 지방으로 다

최대한으로 존중하였으므로 마 목사의 태도에 청년들은 스스로 고개를 숙이게 되었던 것이다.

7. 국제회의에 참석

1907년 그는 세계 주일학교 연합회 부회장이 됨.

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1927년 예루살렘에서 모인 세계 선교대회에 한국 대표로 참석.

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3. 마 목사는 겸손과 사랑의 사람이였다. 한국에는 선교사 중에서 마포삼열 목사처럼 사랑과 흠모를 받은 분이 별로 없었다. 한국교회가 크게 발전한 공적을 찬양할 때 먼저 하나님의 축복과 동역자인 선교사들의 희생적 노력과 한국교회의 간절한 기도임을 지적하였다.

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<마 삼락 박사 부부>

포니아주 몬도비아에서 75세를 일기로 별세하였다.

알리지도 못하고 떠나게 된 것은 비극이라 하겠다.

그가 본국에 돌아간 후 고심 끝에 병이 생겨 병세가 점점 악화되었다. 작별인사도 못하고 떠난 그는 2.3개월 안으로 다시 돌아오기 위하여 왕복표를 사가지고 떠났으나 그의 병세는 다시 한국에 돌아올 수 있도록 회복되지는 못하였다.

그는 1939년 10월 24일에 캘리

9. 그의 아들들

마 목사의 슬하에는 아들 다섯이 있는데 그 중 두 아들이 한국에 와서 일하고 있다.

장남 Rev. James Mokee, 뉴욕주 오이스터 교회(Oyster Bay N. Y.)

차남 Rev. Charles Hull, 인디애나주 제플슨빌교회(Jeffersonville, Tnd,)

삼남 Rev. Samuel Hugh, 한국 서울

사남 Dr. Haword Fergus, 한국 대구

오남 Rev. Thomas Fish, 미조리주
켄사쓰 씨티교회(kansas City, Missorri)

삼남 마 삼락씨는 한국 선교회 총무로
있고 사남 마포화열씨는 대구 동산병원
원장으로 시무하고 있다.

초대 선교사 마포삼열씨의 피는 그의
두 아들을 통하여 현재 한국 교회를 위
해 움직이고 있다. 우리 한국교회는 마
목사의 탄신 100주년 기념식을 거행함에
있어서 초대교회의 사랑으로 돌아갈 수
있는 하나님의 역사가 있기를 바라는 바
이다.



<마포화열 원장 부부>

MISSION TO
~~THE~~ ~~MAIN~~ ~~IN~~ NORTH KOREA
^{Austin}
SAMUEL A. MOFFETT OF PYENGYANG

^{A Stick of}
Chapter I. Pear Blossoms and Granite

Ch'ul-jong, twenty-fifth king of the House of Yi, ~~was without son and a very sick man.~~ On January 15, 1864, ~~was~~ ^{was} taken with faintness in his gardens. He was barely able to drag himself back to his rooms. The ~~sick~~ Dowager Queen heard the news and hurried to his side, a plan forming in her mind. She found him dead or dying in the midst of his attendants with his frightened queen beside him, holding the royal seals in a fold of her skirt. The old Dowager demanded the seals but ~~the young queen refused.~~ ^{the young queen refused.} ~~queen refused to release them.~~ Whereupon the strong old woman snatched them from her, and "in the course of a moment turned the course of Empire." In the name of the king ^{who died childless}, she proclaimed, "The throne shall go to Myung-bok, second son of Prince Heung-sung" (~~who is~~ ^{who is} better known as the Regent, ~~Prince Tae-won, the~~ Tae-won Gun). Thus it was that in 1864 an eleven-year-old boy unexpectedly found himself climbing into the pear blossom throne of his ancestors. He reigned for forty-three years, Ko-jong, the last real king of Korea. ¹

to history

In that same ^{month and} year a son, ~~Samuel Austin Moffett~~, was born to a young dry-goods merchant ^{on the other side of the world.} in ~~Madison, Indiana.~~ Years later, looking back over a lifetime in Korea, ^{Samuel A. Moffett} ~~he began but never finished~~ his "Recollections": "I was born Jan. 25, 1864 ^{(in Madison, Indiana).} When Morgan's Raid was anticipated father went out and joined a local company to resist. They came within twelve miles of Madison. Mother took charge of me and of the silver, and had us

Austin

1. See Homer Hulbert's description, based on Dallet, in his History of Korea, ed. by C. N. Weems, N.Y. 1962, pp. 203 ff.

Moffett - 2 2 2 2 2 2

all ready to flee to the hills.. But we did not have to leave..." 2

From that first incident in his infancy, through the stonings and the rough early days in Korea, down to the later, subtler tensions of harassment by the conquering Japanese, Samuel A. Moffett was never the leaving kind. There was a streak of granite in his ~~Governor~~ Scotch-Irish heritage.

"In 1832," he relates in his "Recollections", "my grandfather, William Moffett, died of cholera because his intimate friend was stricken and he insisted on going in to nurse him. He said goodbye to his family, went in and nursed him. Both died. On his tombstone in Hagerstown, Maryland, is the inscription, 'Greater love hath no man than this, that a man lay down his life for his friend. My father was nine when his father died.'" 3

Nine-year-old Samuel Shuman Moffett was left in comfortable circumstances, though the father, for conscience sake, had freed the family

(never finished)

2. "Recollections of Samuel A. Moffett", handwritten mss., dictated to Mrs. L.F. Moffett, beginning Jan. 5, 1937. Now in the Moffett Papers collection at the Presbyterian Theological Seminary, Seoul, Korea.

3. The tombstone, removed from the Presbyterian Old Church Cemetery to the new cemetery, Hagerstown, reads:

WILLIAM MOFFETT

Born Feb. 1, 1783 - Died Oct. 15, 1832

In Hagerstown, Md.

while nursing a sick friend
during the epidemic of cholera

"Greater love hath no man than this,
that a man lay down his life for his friend"

MARY JANE

Daughter of William and Elizabeth Shuman Moffett

Moffett - 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3

slaves some years before. But when he was eighteen he left Hagerstown to seek his fortune in the growing West, in Indiana, which was still frontier territory, though its busiest city, Madison, already had some pretensions to culture. Daniel Webster had visited it, and Jenny Lind was to sing there. The great Ohio River boats swept into Madison while Indianapolis was still a village, and for a few proud years in the 1840s Madison, not Chicago, was the pork center of the world, the only city with a railroad in the West. ⁴

So the young man came to Madison, carrying in his pocket this letter of recommendation: ⁵

Hagerstown 8th June 1841

To All whom it may Concern

The bearer of this Mr Samuel Moffit (sic) who is about to leave this for the West, has been in our employ as a clerk in our store for the last two years, and it gives us great pleasure to know that we are fully authorized to recommend him to the world as a young man of strict integrity and great moral worth.

Beall & Kealhofer

Strict he was, and strong-willed, with a ~~great~~ capacity for self-discipline. In the "Recollections" Moffett recalls, "My father as a young man smoked, but after Will was born he said he did not want his children to smoke so gave it up."

~~Samuel Shuman Moffett soon established himself in a by goods~~

^{See}
4. "The History of Madison (Its Past and its Present)", no author, n.d., typed mss.; and E. O. Muncie, "A History of Jefferson County, Indiana", A.M. thesis, Indiana U., typed mss, Aug. 5, 1932. Both are in the Madison Public Library.

5. Letter, in Moffett Papers, op. cit.

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But the girl he married was from a very different mould. He had soon established himself in a dry goods business of his own (eventually S. S. Moffett & Sons ⁶), but was not so strictly busy that he failed to notice Maria Jane McKee. By ^aMdison's modest standards, Miss McKee was ~~not~~ an heiress, glamorous, witty, always beautifully dressed. Sweeping into church one day in the very latest and fullest of hoop skirts she found the hoops too wide for the narrow door of the pew. Three times she sailed in and three times her skirts caught in the door. A young man behind her laughed, and a friend nudged him in rebuke. "Don't laugh at such a beautiful girl," he said. ⁷

Used to gentle living, fine horses and fast carriages, ⁸ she was in later years never quite able to comprehend the realities of her son's manner of life on the mission field. On one occasion, hearing that

6. Adv. in the Hanover Monthly, Sept. 1884:

S. S. MOFFETT & SON
Headquarters for
DRY GOODS AND CARPETS

Fall stock now open and ready for your inspection, embracing all the novelties of the season in Dress Goods, Silks, Velvets, Gloves, Hosiery, Underwear.

The largest stock of House Furnishing Goods, Carpetings, Oil Cloths, Rugs &c. ever shown

7. Related by Mrs. Elizabeth Moffett Furst, of Indianapolis

8. "Whatever are housekeepers going to do?", she wrote in 1904. "I am half the time without a cook. After staying for a few weeks they get married or get sick or their friends get sick and call them home..." "I do miss 'Major'", she wrote in another letter, after her favorite horse had died (they had seven horses on their three places). "Sam Graham sends me the ugliest horses... Had a nice little ride with Howard (her third son) Sat afternoon, rode around town.--called at the store for another supply of table linen--fine goods at $\frac{1}{2}$ price. Got another silk dress.. Tom (her fifth son) writes, '..had my interview with the President at the White House (about Indian affairs)..'" --Letters, Mrs. S.S. Moffett to S.A. Moffett in Korea, Jan. 5, 1904; May 14, 1904 and June 17, 1904, in Moffett Papers

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her son was walking for hundreds of miles on his trips of exploration through the interior, preferring to walk rather than entrust his long frame to the mean-tempered little Korean ponies, she impulsively sent him a fancy carriage all the way to Korea. Completely useless on Korea's rutted roads, it rotted for years in a storage room in the Moffett home in Pyengyang.

Samuel Shuman Moffett and Maria Jane McKee were married in Madison on August 12, 1852. Temperamentally they were as different as day and night. During the Civil War, for example, he, the Southerner, was strongly abolitionist, while she, a Pennsylvania McKee, was said to be secretly sympathetic to the south. But for all their differences in temperament, the family they raised in the big house on Third Street was large and happy and almost clannish in its strong internal loyalties. The father's strict moral convictions and the mother's gaiety were bound together by a warm Presbyterian piety that gentled what might have become harsh in the one and strengthened what might have been weakness in the other.

Samuel Austin Moffett was the sixth child, the fourth son, and life was happy in the Moffett home. But not in Korea.

At the end of December, 1865, for an unknown reason, a Korean magistrate ordered all Catholics in his district arrested. It was the beginning of the great persecution of 1866. By September 1868 over two thousand Catholics had been beheaded. One of them was the missionary, Bishop Berneaux. "His arms were tightly bound behind his back; an executioner folded over the upper and lower parts of each ear and passed an arrow downward through them. Then they thrust wooden bars under his arms and carried him in front of the assembled people, making eight circuits of the place. The

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victim was then made to kneel, with the head tilted forward, and with his hair tied with a cord which was held by a soldier. The six executioners, brandishing their long swords, circled round in a kind of war-dance, emitting horrible screams: each of them struck as and when he pleased. At the third blow, the head of the venerable Bishop fell to the ground..."⁸ He was nearly fifty-two years old and had served ten years in Korea. About six months later, on September 3, another missionary was killed on the banks of another river, and in the death of R. J. Thomas, just outside of Pyengyang, Protestantism, ^{too, had a} ~~had its first~~ martyr in Korea.

Madison, Indiana, however, was far away from the horrors in Korea. The earliest letter which we have from S. A. Moffett's own hand, written at the age of six to his father who was on a business trip to New York, radiates an atmosphere of tranquil domesticity:⁹

Sunday, March 27, '70

Dear Papa,

It is a bad damp day some of them are getting ready for church we got \$10 for the calf we get so much nice milk and cream I wish you were at home to get some Papa try to get a name for baby and bring it home with you Robbie is most weel and has been going to School baby is a very sweet little boy Mr. Van Doren from N.J. is going to preach to night baby is getting to squeal just like a mule and it wont be long before he will have teeth Mama is going to Church I went to Sunday school this ~~morning~~ Afternoon and Susie taught me a verse I will tell you what it was

grow in grace
please answer my letter

Good bye

From your son Sammie

It was about the same time that he started to school. "I went to private school under Miss Newell," he says in his "Recollections".

8. Kim Chang-man and Chung Jae-sun, Catholic Korea, Seoul, 1964, p. 247

9. Letter, addressed S.S. Moffett $\frac{1}{2}$ St. Nicholas Hotel, New York; in Moffett Papers, op. cit.

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"There were about thirty of us. I went to Madison High about a month, then to Hanover Preparatory. We had a society, the Knights of the Black Prince, which met in the pastor's stable loft.. (and) played "I Spy, Cincinnati, I spy', marbles--for keeps and otherwise--kite flying..denneigh, duck on Davy.. We swam across the river.. In winter we would hitch on behind a sleigh... Sometimes the river froze so we could skate there...

"Our yard was enclosed by a brick wall which ran from house to stable and was about ten feet high. So I have always liked an enclosed and private garden. The stable was about three feet higher than the wall. I could sit with my back against the stable and read for hours. (A favorite was Plutarch's Lives) Once a man driving an empty hay wagon passed and I threw a snowball that hit him square on the back of the neck. He sat right down in the wagon and pulled his horses in. I waited no longer but ducked into the hay loft, watching through its narrow cracks to see what he would do about it. When he decided to go on, I emerged.

"Mother sat at her mahogany table where she always had her Bible, The Presbyterian, ^{and} The Park College Record as well as her sewing..."

When he was eleven years old Samuel Moffett made his public profession of faith in Jesus Christ, standing with his two older brothers, Will and Howard, before the congregation of the First Presbyterian Church in Madison. Forty-one years later, when his own first son was eleven, he wrote, "I too was eleven when with my two older brothers I made confession of Christ as Savior but I shall not feel at all concerned if Jamie does not come (to take the same step for a while)" 10

10. Fragment of a letter in S. A. Moffett's handwriting, undated (about 1916), in Moffett Papers, op. cit.

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His favorite hymn then, and all his life, was one his mother had taught him:

"My soul, be on they guard; ten thousand foes arise
The hosts of sin are pressing hard to draw thee from the skies.

O watch, and fight, and pray; the battle ne'er give o'er;
Renew it boldly every day, and help divine implore.

Ne'er think the victory won, nor lay thine armor down;
The work of faith will not be done till thou obtain the crown.

Fight on, my soul, till death shall bring thee to thy God;
He'll take thee, at thy parting breath, to his divine abode."

When he was only fifteen years old he entered Hanover College, just around the big bend of the Ohio River near Madison. Hanover had been founded in the early 1800's to train frontier preachers after one of the pioneers, John Finley Crowe, had "observed that ministers who came to Indiana territory (from) the civilized life of the East, were simply not tough enough to withstand the rigors and temptations they found in Indiana. So he resolved to train a ministry of young men who had been born and reared in Indiana, and thus were prepared mentally, ~~and~~ physically and spiritually to cope with life on the frontier".¹¹ The Theology Department, thus born in the great American tradition in a log cabin on the Hanover campus, had long since been moved to Chicago, where it eventually became what is now McCormick Theological Seminary, but the liberal arts college which remained in Hanover still retained the flavor of that earlier frontier Christian imprint.

"This college is a Christian institution..." the College Catalogue declared to prospective students. "The presence of youth who, by idleness or evil propensities, have shown themselves specially to need

11. 52nd Annual Catalogue and Circular of Hanover College, 1883-84, p. 20
William A. Marlow, in The Indianapolis Times, May 17, 1947

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constant restraint and oversight is not solicited..." 12 The College Monthly spoke with the same high tone, "We don't believe any college in the land breathes an atmosphere of purer morals than ours," it said. "For a young man to be guilty of intoxication means his expulsion. For an oath to escape the lips of a Hanover student is a thing which rarely occurs..." 13

The lofty rhetoric suggests more of a Victorian fustiness about the school than actually existed. Hanover was strictly and stoutly Christian, it is true, but not rigid and not forced. The college "is conducted so as not to do violence to reasonable differences of religious belief," the Catalogue reported. 14 And though every class day began with hymns, Scripture and prayer, and the Sabbath was full of required services--morning Sunday School taught by the professors, and an afternoon church service conducted by the President-- 15 it does not follow that the religious life of the campus was a faculty-dictated affair. On the contrary, shortly before Moffett enrolled, Hanover had become the birthplace of student-led and student-organized college Christian activity. It was the original home of the Student

12. 52nd Annual Catalogue and Circular of Hanover College, 1883-
~~1884~~
84. p. 20

13. William A. Millis, History of Hanover College from 1827 to
1927, Hanover, 1927, p. 68f.

14. 52nd Annual Catalogue, op. cit. p. 20

15. Ibid.

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Christian Association Movement, which was conceived at Hanover and organized at Princeton in the 1870's.¹⁶ It was the Hanover College YMCA which became Moffett's training ground in Christian work.

At first, however, the thought of the ministry was farthest from his thoughts. The fifteen-year-old boy had no taste for Latin or Greek, and was not altogether disappointed when attacks of nausea and biliousness during his first college year sent him to the family doctor, Dr. Cogley, who advised him to give up Greek.¹⁷ Later he was to regret his lack of that Biblical language, but at the time he was more interested in baseball and was immensely proud when he made the Hanover team.

As a Madison boy from Hanover Prep¹⁸ Moffett had many friends already on campus. All four fraternities rushed him. Sigma Chi thought it had him, but the Phi Gams were more resourceful. They persuaded one of ~~them~~ the professors, a "brother", to excuse them from class one day, called a special meeting in the middle of the morning, and inducted Moffett into the fraternity on the spot. The Sigma Chis indignantly tried to declare the proceedings illegal, but in vain.¹⁹

Moffett roomed on the second floor of "Old Man Archer's". His roommate was Cunningham, and his closest friends on the floor

16. Millis writes, "In the middle seventies Luther D. Wishard demitted from Hanover to Princeton for his Senior year, taking with him the idea of the college YMCA which he planted there."
W. A. Millis, History of Hanover.. op. cit. p. 238

17. Recollections, op. cit.

18. ~~Found~~ He was no 9 22 in the Senior Preparatory class at Hanover which that year (1879-80) reported 75 in the Prep Department and 57 in the College.
D. Catalano and Circular of Hanover College, 1879-80.

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were Charles Alling and Walter Covert, who was later to be a Moderator of the General Assembly of the Presbyterian Church. It was a congenial group of high-spirited boys who swam in the Ohio after society meetings, and harassed "old man Archer" as college boys always have and always will with their pranks and escapades, hiding in closets and sliding down the stairs on their mattresses. Sometimes they would cross the river to Capt. Spellman's in Eagle Hollow for "a good Kentucky dinner with corn bread and buttermilk." ²⁰

The cost of a year at Hanover was estimated at 200, ²¹ but the boys at Archer's found that they could make it for less. Moffett's friend, Charles Alling listed his expenses for one term, in 1884, at:

" 3 haircuts	175
College term fee	5.50
New suit	30.00
one month board	14.20

In round numbers the term has cost me \$75." ²²

In the year that Moffett entered Hanover, for the first time the college opened its doors to women. "A larger number of young ladies than was anticipated, at once entered; and," the Catalogue observed, "their presence has been a constant stimulus to study, to order and to gentlemanly conduct on the part of the young men." Three of the 22 in Moffett's freshman class were

20. Charles Alling, "Diary", mss. in Hanover College library.

21 52nd Annual Catalogue, op. cit. p. 24

22. Alling's "Diary", op. cit.

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young ladies. ²³ How much of a "stimulus to study" they were is at least questionable. It was in large measure due to their presence that the Moffett boys, Howard, Sam and Rob, all of whom were now at Hanover, became as much interested in the Madison dances as in their Hanover studies, if Charles Alling's "Diary" is any indication of how they spent their time. Here is a sampling of the entries, beginning in the fall of 1883:

- Sept. 16. "Forcible sermon from Dr. Fisher (the Hanover President) on 'Consent not, my son, when sinners entice thee...'"
- Sept. 17. *"That sermon yesterday had quite an effect on me..."*
- Sept. 19. "...watermelons on the oridge in the moonlight.."
- Sept. 30. "Mr. Brown preached a theological sermon under which the people grew restless at times..."
- Oct. 26. "Sam M., Gail and I went up to Madison in our surrey. We had a fine time at the dance. We had no programs but it was nice for a change. Kit (Alling) went with Sam..."
- Dec. 1. "I took Eva Hennessy and Sam took Cora to the rink..." They skated until ten and then danced, but it "was too rough to dance with any comfort.. Rea's new hall is the best in Mdison, with a platform for the musicians, kitchen, water-closet and ladies' dressing room." (The dancing was square dancing and waltzes).
- Jan. 8. With the weather down to 18 below zero, "Sam M. took Joie Hutchings to the dance at Hennessy's. Ploughed it through a heavy snow..."
- Jan. 26. "Sleigh ride to Mddison, through "brown beech trees with here and there an evergreen..robed in their garments of white frost..." ²⁴

But Moffett did not ~~so much~~ devote himself to the joys of social life at Hanover ^{so much} as to neglect his studies altogether. In fact, at graduation in a drizzling rain on June 12, 1884, President Fisher announced that the class honors of valedictorian and salutatorian had

²³. Catalogue and Circular of Hanover College, 1880-81. Of a total of 60 college students, 15 were seniors, 8 juniors, 15 sophomores, and 22 freshmen, including the three girls, making a total of 123 if the 63 students in the Preparatory Department are added.

²⁴. Charles Alling, "Diary", op. cit.

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been awarded "without regard to class standing" to S.A. Moffett and J. W. Robbins, who had been tied for the past two years for top scholastic honors. ²⁵ His salutatory oration was on "Agnostic Morality", But still Moffett's interests were not inclined to the ministry. He was more interested in science than in theology, and majored in chemistry under Prof. A. Harvey Young, A.M., the teacher of natural sciences. After graduation he stayed on at Hanover for another year of chemistry preparatory for doctoral studies in the East at Johns Hopkins. ²⁶ He had become interested in the problem of discovering a process for reducing aluminum from the bauxite ore.

Nevertheless it was the Christian ministry, not the natural sciences that finally won his heart and mind. A minor impulse in this direction was the discovery in the college literary society which he joined that he had a gift for speaking and debate. Following his election to the high post of "First assistant doorkeeper" in Dec. 1881, early the next year Moffett opened his first debate leading the affirmative on the subject, "Ought infidel publications to be suppressed by law?", and lost, as he did again a few weeks later supporting the negative on "Should church property be taxed?" But from then on he compiled an impressive string of eight victories, taking the negative, for example, on ~~Resolved~~ "Is England justified in the position she is taking in the Egyptian war?"; the affirmative on "Resolved that Congressmen should vote according to their own opinions, and not that of their constituents"; and the negative again on "That Mormonism should be immediately abolished by force of arms".

25. Hanover Monthly, Vol. I, N. Powell, ed.-in-chief, S. A. Moffett, asst. ed.; and Fifty-first Annual Commencement Program, Hanover College, 1884. The prayer of invocation was delivered by Dr. D. W. Moffat of Fort Wayne, who later married Moffett's only sister, Susie. Among the degrees conferred was the LL.D. to the Hon. Benj. Harrison. pp. 158 f.

26. Recollections, op. cit.

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But a break in this record of debating successes came when he challenged a team led by a fellow student named Donner, who followed up this early success by going on to become president of General Motors. It was Moffett, however, who on March 21, 1884 was elected president of the Society. ²⁷

The most important of the college influences that drew Moffett from the sciences into Christian service was not the literary society but the College Y.M.C.A. He was one of three students (Moffett, High Gilchrist and David Blythe (?)) who raised money and supervised the erection of the first College Y building in the United States, there on the Hanover campus. "It was not pretentious, but held good meetings," he wrote modestly later, but his classmate Alling's entry in his diary for Sept. 17, 1883 catches a spark of the builders' pride in their work. "First regular meeting in the new Y.M.C.A. hall... I was gratified and amused to see the exultation and sincere pride with which Dave Blythe and some others referred to their grand building." ²⁸

From the College YMCA as a center, students volunteered to teach Sunday Schools at different points in the surrounding country. Moffett's class was at Antioch, a mile or so from the college. ²⁹ Regular meetings were also held on Sunday evenings in the little Y Chapel. ³⁰ "One of my most distinct recollections," Moffett says in

27. Minutes, Philalethean Society, 1879-1885. mss. in Hanover library.

28. Millis, op. cit. p. 238; Moffett, "Recollections", op. cit.; Alling, "Diary", op. cit.

29. Moffett, "Recollections" op. cit.

30. Alling, op. cit.

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the "Recollections", "is the talk W. M. Baird made at the YMCA on the theme, 'The first requisite to a Christian life is to know there is a God.' Baird and I became friends in the same fraternity, a friendship which continued through college, seminary, and forty years on the mission field." ³¹ Another of his YMCA assignments was to organize the first Christian Endeavor Society in Madison. ³²

From these experiences of personal commitment in Christian witness came his call to the ministry, ~~and in the fall of 1885 he left Madison and Hanover not for Johns Hopkins but for McCormick Theological Seminary in Chicago.~~ There is still no hint, however, of a call to the mission field or Korea. ^{On 16} ^{last} April of his ~~senior~~ year at Hanover Mr. Henry, "missionary from Canton" visited the Hanover campus ~~but~~ but there is no evidence that his lecture on "Customs of the Chinese" made any impression on the young ^{graduate student,} ~~senior,~~ ^{nor did that young man have any} ~~way of knowing that just eleven days earlier, on Easter morning, two~~ ~~men,~~ Underwood and Appenzeller, had stepped ashore together ~~at~~ at Inchon, the first ordained Protestant missionaries in Korea. As far as he knew that country was still a forbidden land. "Geographers know more of central Africa.. than they do of this mere promontory, interposed like a wedge between the seas of China and Japan," ~~the magazines~~ ^{him.} ³² ~~how magazines described Korea.~~ ³² And had he looked up that country in the library encyclopaedia, he would have ^{read} ~~been told~~ that "Corea.. is a kingdom tributary to China.. The forests abound in wild-boars, tigers and sables. The inhabitants are rude and warlike, and are feared as pirates. Polygamy is general and a corrupt Buddhism is the prevailing religion. The inner part of the country is but little known. Foreigners are not allowed to land in the country..." ³³

³¹ "Recollections", op. cit. 1872, p. 300. quoted McCune, Korea Today, p. 18, footnote. ³² "Corea", Edinburgh Review, vol 136, ³³ Johnson's New

But though he knew nothing of Korea, and though he was not yet called to the mission field by God, he was absolutely convinced of his call into the ministry and service of Jesus Christ.

^{Although} He had just finished his Master of Science degree at Hanover, ~~but~~ he went not to Johns Hopkins University for science, but to McCormick Theological Seminary to study the Word of God. It was in those last years of his college course that, as he said, "I came into clearer realization of my obligation to the Lord and the desire to serve Him grew stronger.." 34

Moffett was just twenty one years old that summer of 1885. He was a tall six-footer, silky-haired, quick-motioned, blue-eyed and as thin as a rail. One of his college professors described him as "scholarly, devoted and endowed with common sense." 35 The next four years brought him an even deeper understanding of God's will, and a clear call to Korea. ~~which he reached on his twenty-fifth birthday~~ Because of his youth when he graduated from seminary at the age of 24, he decided to work for a year in his homeland before going abroad. He served the church at Appleton City, Missouri, for one year. The people loved him and asked him to stay longer, but Korea called. He applied to the Board of Foreign Missions March 26, 1889. "My second year in the seminary," he wrote to the Board, "I faced the question of the Foreign field and after a struggle against selfish plans I felt willing to go where the Lord would have me." 36 That place was Korea, ~~where~~ he was to spend most of the rest of his life, and which he reached on his ^{sixth} twenty-fifth birthday, January 25, 1890.

--Samuel H. Moffett

34. Publicity release, Pres. Bd. of Pr. Missions, U.S. (statement made about 1888)